

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LX.

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NEW SERIES  
VOLUME XL. No. 4

## Who's Who and What's What

Following the custom of contacting leading pastors in the state and profiting by their services, Blue Mountain College will have Dr. Frederick Smith of Greenville for a series of lectures before the students at an early date.

The West Point Ministerial Association protests against the conduct at the President's ball at that place, and asks that the ball be called off or the conduct corrected. They specify the "carousing and drinking" as the cause of their protest.

A hopeful sign today is that youth are resenting the efforts of the liquor people to ensnare them in the drink habit. Why should not moral red blooded young people resent the implication that they are weak and easy victims of those who propose to coin money out of their blood and morality.

G. Campbell Morgan tells us that the phrase "government by the people and for the people" in Lincoln's Gettysburg speech was not original with him, but is found in the introduction to Wycliffe's translation of the Bible, and had been quoted by Robespierre. The debunking in high places seems to be still going on.

Central Mississippi Preachers' Conference will be held at First Church, Jackson, Feb. 14, beginning at 9:30 a. m. On the program are D. H. Barnhill with a devotional service, C. Z. Holland on Foreign Mission Outlook, Dr. W. L. Little on Pastor and the Sick, Sermonizing in Hebrews by Mark Lowry, Sermon by Webb Brame. The Question Box includes (1) Is there any scripture for praise of the Holy Spirit? (2) What is the Barthian theology? (3) What is meant by "the sanctification" in Heb. 12:14? (4) Should a preacher perform the marriage ceremony for a divorced person? (5) What is meant by "Neglect so great salvation"?

There is probably no better organized Sunday school in the state than that of First Church, Greenville. And it is largely due to the devotion and ability of Mr. Jno. D. Davis, a successful business man, who puts the same energy into the church work that he does into his own work. The growth and efficiency of the teaching force are due in large measure to the organizing ability of Superintendent Davis. He has the cooperation of a fine group of folks, including his wife and daughter and sons. His wife is superintendent of the Cradle Roll department. Mr. Davis is a trustee of Mississippi College and his counsel is highly valued.

The Baptist Message of Louisiana recently specially featured the work at Zwolle in that state which for three years has had Rev. E. M. Causey, one of our Mississippians for pastor. The building has been remodeled and enlarged to provide for all departments of the work. This year the budget is larger than ever before. Every month a contribution is sent to the Cooperative Program. An average of 50 have been added to the church every year, and the pastor has helped in fifteen meetings in other churches. A school of missions and daily vacation Bible school have been held, and a Spanish mission organized. Pastor Causey has been honored with positions of leadership among the Baptists of Louisiana.

A HARD LIQUOR BILL HAS BEEN INTRODUCED INTO THE MISSISSIPPI LEGISLATURE. UNLESS OUR PEOPLE GET BUSY AND SEND PETITIONS AND WRITE LETTERS AND SEND TELEGRAMS TO THEIR LEGISLATORS, WE ARE IN IMMINENT DANGER. DON'T DELAY!

Dr. Otto Whittington of Hattiesburg will help in a meeting at Cushing, Okla., April 3-17.

Over a million dollars were spent for liquor in the state stores in Virginia during the week before Christmas. That's the sort of "temperance" that a few legislators in Mississippi would like to introduce in this state.

Occasionally we hear of a pastor who says, "I can't bother with all these denominational programs, projects and appeals. But it is refreshing to see how many pastors there are who believe that all of the Lord's work is their work, and their responsibility. They labor to enlist their people in all of it."

There were \$31,807.36 raised by the 5,000 Club in Mississippi last year and paid on the debts of the state institutions. Thank the Lord for 5,000 people in the state who have promised to keep this work going and take the burden from the back of our mission work. Five thousand lacks a good deal of being all of our 250,000 Baptists in Mississippi. But Gideon did the job with 300 out of 32,000.

Benjamin Franklin is credited with being the first man who tried to bring electricity down out of the clouds and apply it to working out the big tasks of earth. And look how it has set the world in motion. But it took Jesus Christ to bring down religion out of the mists of speculation and make it the solution of our problems and the motive power in all our life and work. In Him the Word became flesh and dwelt among us. He made life to be the light of men. The world's need today is for men to do as Jesus did, to make truth and righteousness no longer an abstraction, but a demonstration.

The week of Feb. 21-25, from Monday through Friday, will be a great week at the Baptist Bible Institute. Two lecture foundations have been established by friends of the Institute which furnish great inspirational addresses. This year they will both be given during the week of Feb. 21-25. The speakers are Dr. J. B. Lawrence who gives the Layne lectures, and Dr. Edgar Godbold who gives the Tharp lectures. But these are only part of the program which will feature the Home Coming Week. Other speakers will include Pastors Henry T. Brookshire of Gulfport, Boyce H. Moody of Hattiesburg, B. Locke Davis of Brookhaven, L. G. Gates of Laurel, E. L. Carnett of Tennessee, and J. C. Wells of Louisiana. Other speakers are Bible Institute faculty, and Homer L. Grice, J. H. Hall, A. L. Kirkwood, Fr. H. Leavell, J. M. Price, Mrs. Ned Rice, I. E. Reynolds and Alfred Schwab. Five days of spiritual feasting.

The Baptist Bible Institute has such a great place in the hearts of Southern Baptists that they will respond to our need when they know how urgent it is. The \$6,420 interest must be paid February 1. Please pray daily with us and send all possible help to W. W. Hamilton, 1220 Washington Avenue, New Orleans, Louisiana.

Picayune W. M. U. had an Institute Monday from 9:30 a. m. to 2:30 p. m. with Misses Traylor and Robinson of the State Headquarters as guests.

On Monday morning brother Bryan Simmons phoned to say that his little granddaughter who has been seriously ill at the Mississippi Baptist Hospital is much better. Many hearts are grateful.

Sunday the editor was permitted to worship with the Baptist folks of Magee and hear a good gospel sermon by Pastor G. O. Parker. Also we enjoyed being in a class taught by brother John Mangum. And Sunday night another good sermon by Pastor J. W. Middleton at Clinton on "Sowing And Reaping." There was a good congregation on a bad night.

One brother expresses disapproval of the advice recently given dairy farmers not to work with the left hand and hold out the right hand for the government to put something in it. To be sure this suggestion does not apply to farmers only. We have in the Record had occasion to condemn the grab game which goes under the name of the protective tariff. We believe it to be morally unjust and vicious. This is not with us a political question. It is a matter of good morals. That is our prime concern.

Pastor G. C. Hodge has been preaching a series of sermons from the Gospel of Matthew, taking some great truth from each chapter. Several have come into the church during this series. On Sunday the sixteenth the subject was Anointing For Burial, and five joined the church, four of them by baptism. Last Sunday the subject was "The Greatest Story Ever Told," from the twenty-eighth chapter. President Holcomb and the Woman's College quartet were guests at the evening service.

BR  
DR. J. W. MAYFIELD

A week ago last Sunday Pastor J. W. Mayfield was taken suddenly ill while preaching in First Church, McComb. Just one week from that hour he passed away in a hospital in his home city, where he had been pastor for nearly sixteen years. He was born in Covington County sixty-six years ago, was ordained at Union Church in 1902, graduated from Mississippi College in 1907, and attended the Seminary and was pastor in Texas and then in Opelika, Alabama.

Sixteen years ago he became pastor in McComb, and the church grew in every way under his ministry. The membership grew more than fifty per cent, and the church auditorium had to be greatly enlarged. He was constantly in demand by other churches for evangelistic meetings. He was one of the most likeable men among the Baptist preachers of the state.

His brethren delighted to honor him with positions of responsibility. He was president of the Board of Trustees of Mississippi College and was the Mississippi representative on the Relief and Annuity Board of Dallas. He was in every way a useful servant of the denomination, a delightful companion, a good minister of Jesus Christ. No man in his city had more friends or was held in higher esteem.

We have known brother Mayfield personally since his student days in Mississippi College, and have followed his course with deep interest. He leaves his devoted companion, one daughter and four sons who are bereaved by his going, and who honor his memory.

## Sparks and Splinters

Luther Holcomb, Jr., leads in young people's revival in First Church, Oklahoma City, beginning Jan. 23.

A new translation of the New Testament, "in the language of the people," has been made by Dr. C. B. Williams of Jackson, Tenn.

The Mississippi Sunday School Convention meets in West Point, March 22-24. Watch for program announcements soon.—E. C. Williams.

Rev. Harold Diggs goes from the Southwestern Seminary to become assistant to Mr. St. John in conducting the Bowery Mission in New York City.

The Baptist Standard is celebrating its fiftieth year of publication and of service to the cause of Christ. Many fine people join in the joyous celebration.

President Coolidge's will was written in twenty-three words, only two of which had as many as three syllables, and two of two syllables; the rest being words of one syllable.

Albert Matthews, Lieutenant Governor of the Province of Ontario, has been president of the Ontario and Quebec Baptist Convention and Western Treasurer of the Baptist World Alliance.

The death of Mrs. James E. Tyler of Baltimore bereaves her daughter, Mrs. Curtis Lee Laws, who edits the Home Circle and the missionary page in the Watchman-Examiner, who has our sincere sympathy.

Every now and then somebody repeats the lie that the bootleggers are working with the preachers for prohibition. Just put over against that the statement of the sheriff of Clarke County that two of the five men whose petition caused an injunction against the prohibition vote were convicted bootleggers.

Missionary John W. Lowe says that the daily death rate now in Shanghai is more than 200 among the 850,000 refugees. The suffering of these people is a great missionary opportunity. The Foreign Mission Board in Richmond is the agency of Southern Baptists for bringing relief to these stricken people.

It is often a matter of comment how many Baptist families when they get rich become members of some other denomination. That should not surprise us: "Jesus said, 'How hardly shall they that are rich enter the kingdom of heaven.'" And while Baptist and Christian do not always mean the same thing. They have a great deal in common.

John McGinnis, a senior in Mississippi College, was ordained to the ministry recently by the Clinton Church. Pastor Middleton preached the sermon on the text, "A good minister of Jesus Christ." Mr. McGinnis has been active in all the religious life of the college, has a fellowship in the English department, and has for three months been serving Pilgrims' Rest church in Copiah County.

Miss Sarah Blackburn, an alumnus of Hillman College and of the Southwestern Training School at Fort Worth, has been made Dean of Women at Louisiana College, Pineville. She was recently a member of the faculty of Dodd College in Shreveport, and assistant to Dr. M. E. Dodd at First Church in that city. She had also been B. S. U. worker at Natchitoches College and at Centenary.

The people of Mississippi, and other states too, had just as well wake up to the fact that you can't believe anything that a liquor advocate says. They told us, among many other lies that if Mississippi would legalize beer and light wine it would be a temperance measure, saving people from drinking hard liquor. Now a majority of the people who own federal license to sell hard liquor in Mississippi are these same beer dealers. And drunkenness has multiplied in Mississippi since the sale of beer was licensed. You can't believe anything that liquor advocates say.

Dr. B. C. Land, pastor at Winnfield, La., has with him in a revival and evangelistic meeting Dr. W. E. Lockridge and singer O. J. Thompson.

Rev. E. G. Hightower who has been pastor's assistant in St. Charles Ave. Church, New Orleans, is now back in Mississippi and is similarly employed by his old church, First Church in Hattiesburg. Welcome home.

Some of the U. S. Senators who are so exercised over the eight lynchings last year in the South might lift their voices in behalf of the innocents butchered by the drunken drivers in their states, which run up into the thousands.

South Carolina Baptists gave last year \$299,079.87 to the Cooperative Program, and for special objects mostly by the W. M. U. enough to total \$334,747.01. They have set \$350,000 as their goal for 1938. That's a plucky bunch of Baptists.

The Sunday school of Dixie Church in Forrest County averages 65 whereas last year it was forty. There were 91 present on January 16. Let's hear from other country Sunday schools. Rev. C. S. Moulder is pastor at Dixie for one-fourth time, and there are nearly 200 members.

The First Baptist Church, Longview, Texas, closed its fiscal year January 1. According to records, the year 1937 was the best in its history. The church gave a total of \$57,923.78, and had 549 additions. The budget for missions for the New Year has been doubled and is being overpaid week by week.

Louisiana Baptists recently refinanced their bonded indebtedness of \$298,000. They run for ten years, and can be paid promptly if present receipts continue. After overhead and the allocation for Christian Education are taken out, forty per cent of the receipts go to pay the debts; also one-half of the receipts from the 100,000 Club.

The daily papers report Senator Roberts of Bolivar County as saying that liquor is openly sold in Rosedale by package under permission and regulation of the town. And Senator Roberts is one of the paid lawmakers in Mississippi. Is there no way of preventing the open violation of the state law? And what sort of laws may we expect from men who condone the violation of law?

How long can we keep up this gait? The Presbyterian says; "Statistics show that the income of the American people for 1936 exceeded 1932 by fifty-one per cent. But the sad part of the showing is in the further figures which would make one weak. Forty-one per cent more was spent at theaters; forty-eight per cent more for cigarettes; three hundred and seventeen per cent more for beer; thirty per cent less given to churches; twenty-nine per cent less to benevolences; eighteen per cent less to colleges."

It may be that some reader of the Record feels that more than needed space is taken in the fight against the liquor evil. Our defense is that you can not fight the devil where he is not. You have to fight him where he is. If the enemy comes to meet you from the east it is folly to do your fighting on your north flank. This is a fight for the souls and bodies of men, for the protection of our homes and the lives of our people. Anybody who is indifferent to it needs to be awakened out of sleep.

Dr. W. O. Carver says that one dollar contributed now through our Foreign Mission Board to the special China relief fund will keep a man alive for one month. Southern Baptists are asked to do their relief work through the Board in Richmond and at the hands of our missionaries on the field. These funds are transmitted by cable and reach the needy in three hours time. Dr. Carver adds: "When Japan had her earthquake and fire fifteen years ago, America sent six million dollars in relief. The Japanese have now put in dire need fifty times as many people as were suffering in Japan at that time. America contributed for the relief of three million Armenians more than one hundred million dollars through a period of years during and following the World War. What are we going to do in the face of this unspeakable need?"

C. T. Wang, Chinese minister to the United States, is a Christian and he says he takes the business of his office to the Lord.

Chancellor T. P. Guyton of Kosciusko permanently padlocked four places at Columbus last week which had been accused of selling liquor. It can be done.

More people were killed by automobile, in many cases by drunken drivers, in the past two years, than there were Americans killed in the two years that we were engaged in the World War. And every man who has helped to open liquor stores or aided in the increased sale of liquor must bear his share of responsibility in these killings.

What is known as the Ludlow resolution before the House of Representatives in Congress has for its purpose amending the federal constitution so that war cannot be declared by Congress except in certain specific emergencies, until the people have had an opportunity to vote on it, and have voted in favor of a declaration of war. We have always believed in the widest possible application of the spirit of democracy, but if there has ever been a more foolish misinterpretation of the principles of democracy than this proposed amendment we do not now recall it. There is just as much sense in saying that when a man has been convicted of murder in the first degree or any other capital offense, and has had a trial by jury and sentence has been passed, the man may not be executed until all the people in the county have had an opportunity to vote on it, and have actually voted for his execution. There is a story to the effect that a railroad agent in India had been rebuked by the president of the road for taking any important action in his office without first having referred it to the higher ups. Soon he sent in by wire to the president this message: "Tiger eating a man on the platform just outside my window. Wire instructions." The president and Congress may and do make mistakes. But there are some things with which they must be trusted. We are against war now and forevermore, but that does not necessarily make a fool pacifist. We are against putting people to death, but we believe that the application of this creed should be first adopted by murderers. Against war? Surely; but we do not believe in turning the world over to bullies. The law was made for the lawless. The rest of mankind can get along without it.

It might not be amiss to say a word about the responsibility of recommending preachers to pastorates. Dr. Gambrell is credited with saying that a recommendation is like a prop to a chimney; a rather dubious advertisement, to put it euphemistically. And yet we are bound to believe in the righteousness of this method of introducing churches and preachers. But it should be done with discretion and with absolute honesty. There is no doubt that many churches are a little suspicious of recommendations of this kind and with some reason. Certainly it ought not to be a mere effort to help a friend. And it should not be used by institutions or those connected with them simply as a means to place their men, either to take care of the men, or to promote the welfare of the institution. There can hardly be any doubt that some of this is done. Men at the head of an institution may seek to locate their own product in key positions. Care needs to be exercised by the ones who recommend and by the church. This may result later in serious harm to all concerned. We do not blame the churches who scrutinize closely the recommendation and the men recommended. This is their solemn duty. And churches should read carefully and weigh the words of a recommendation. A letter is not necessarily a recommendation. It may be only a word of introduction. Nothing can take the place of earnest prayer on the part of the church for divine guidance. And a recommendation, like a funeral sermon, ought not to say anything that isn't so. It is a serious responsibility to recommend a man to a pastorate. We had all better give the Lord a chance to speak a word in this matter, especially to have the first word and the last.

# EDITORIALS

## SPEAKING (?) THE TRUTH

Momentum is the force with which one object in motion strikes another. The effect of this impact depends on the momentum. The momentum is determined by two things, the weight of the moving object and the rapidity with which it is moving. If you are a preacher, a Sunday school teacher, a parent responsible for the welfare of children, or have any kind of religious responsibility for others, your effect for good on them will depend on your momentum. And that is dependent on two things: the truth which you teach or preach, and how much of the truth you have embodied in your own life; that is on what you say, and on what you are. The velocity may represent what you say. The weight will represent what you are.

In Paul's letter to the Ephesians, the fourth chapter, he is talking about being one hundred per cent Christian. This he expresses by exhorting them to walk worthily of their calling, to make their lives parallel the purpose and truth of God. He speaks of the "perfecting of the saints," of coming to the "full grown man," the measure of the stature of Christ. And he tells how it can and must be done. All of what he says is worthy of careful attention. But just now we give attention to this one thing, "speaking (?) the truth."

We put that interrogation mark in there on purpose, for the meaning is not fully expressed by "speaking." Indeed there is no word there for "speaking." We are not to be satisfied with speaking the truth. That is important but not primary. If we can put the meaning into English, it would rather be "being the truth." And here aptly comes in the quotation from Emerson, "What you are makes so much noise, I cannot hear what you say."

Better still is the quotation from John's First Epistle, 2:8, "Which thing is true in Him and in you." If it is true in us, we won't have to talk so loud. Jesus could say, "I am the truth." It is not enough to preach the truth, we must be the truth. We must embody it in our conduct, character and very being. You have doubtless noticed that when Jesus was interpreting the parables of the sower, and of the tares, in one place he says of the seed, that it is the word, and in the other he says of the seed, "These are the sons of the kingdom." This is not confusing for the sons of the kingdom are the embodiment of the truth.

Again there has been a good deal of controversy as to whether Peter was the rock on which Jesus would build His church, or whether the rock was Peter's confession. While personally we believe he referred to Peter, yet we know that Peter without the truth which he had accepted and proclaimed would be a very poor stone on which to begin building a church. You can't separate the two without destroying them both.

Abstract truth, if there is such a thing, will never save a lost world, nor serve a righteous cause. It is only when the truth is embodied in men and women, truth incarnate, that it changes the world and brings in the kingdom of God. When we can say with Paul, "The life that I now live in the flesh, I live in faith, the faith which is in the Son of God." When the truth is embodied in a human life, men will not be able to withstand the wisdom and the Spirit by which we speak, Acts 6:10.

Dr. D. M. Gardner, pastor First Church, St. Petersburg, Fla., writes highly commending Mr. Fred G. Scholfield as a gospel singer. He is a son of Mr. Fred J. Scholfield who is widely known in the field. Mr. Scholfield was recently with Dr. Gardner in a meeting and was helpful in every way. Those who heard him in the meeting in First Church, Jackson, Miss., will agree with Dr. Gardner.

## RELIGIOUS LIBERTY

Religious liberty is a sort of spectre to which many people pay lip service in one moment and scorn in the next. This is discernible in many quarters which otherwise have little in common. Liberty to worship God according to the dictates of one's own conscience and to proclaim as truth what one believes, is in a vague sort of way supposed to be a fundamental American principle. But it is violated, or suffered to be violated or rendered inoperative by people who have some pet theories which come into conflict with the principle of religious liberty.

Don't be uneasy for fear we may not make clear exactly what we are talking about. Baptists are supposed to be pioneers or protagonists in the matter of religious freedom. By them it has always been considered an essential article of religious faith and political creed. We have with commendable consistency contended that all men have the inalienable right to believe and practice and preach what seems to them good so long as it does not hurt public morals, or interfere with the freedom of others.

Now comes brother W. E. Abernethy a prominent Baptist pastor in Washington City, so intent upon condemning sectarianism and destroying denominationalism that he would prevent or hinder to the best of his ability, the organization of denominational churches in a government constructed settlement near the city of Washington, where the government prefers a "community church." Dr. Abernethy remarks, "Unfortunately certain denominational interests insist that it is their purpose to go in and plant churches, lest the faith once for all delivered perish from the land. If the walls of Zion totter in the region of Greenbelt, it will be because these denominational incurables are unable to establish half a dozen churches in this residential community."

Passing by the slur at the Bible which he quotes only to ridicule, we call attention to the pressure which has been brought to bear, and which this "Baptist" preacher evidently approves, to prevent people preaching and practicing in a free country what they believe to be the command of God.

Don't imagine that the battle for religious liberty has been won even in America. There is a government project in Tennessee where Baptists were forbidden to come in and organize a church. This whole business of conformity, of church union is fraught with grave danger to religious liberty.

And while we are on this subject we might mention that in the city of Jackson, and the commonwealth of Mississippi, a preacher was refused permission by the commission which controls the city, to pitch a tent and hold a meeting on a vacant lot, unless he got the approval of the protestant pastors' association.

## THE READING

There is no perfect translation of the New Testament, and probably never will be. Every preacher who can ought to learn to make his own. And certainly he ought to be able to know for himself the relative values of the many English translations that are offered to us. This need will show up almost every time one sets in really to study a passage of scripture.

The particular occasion for these remarks is the reading anew of Paul's exhortation to Timothy (I Tim. 4:13) to give heed or attention to "the reading." He also includes "the exhortation," and "the teaching." These things formed a large part of the public worship of the early Christians, and by implication should be given emphasis in our present day Christian congregations. The point we wish to make is that Paul did not say, "Give heed to reading"; but "Give heed to the reading." The word "the" makes a world of difference.

Many well intentioned people, including editors and those who make reports to associations on religious literature, quote from Paul in their effort to get people to read the religious paper and good books. There is plenty of good reasons for reading religious papers, and good books.

And there is plenty of good texts in the Bible on which such obligation and exhortation may be based. But this is not one of them. Paul is not talking about reading in general; nor about saturating yourself in good literature. He is talking about reading the Bible. And specifically he is talking about reading the Bible as a part of the public worship.

This is clearly shown by two things at least. One of these is the definite article, "The reading." There was no such thing as worship in the synagogue or in the early churches which did not include "the reading." It was a well known and indispensable part of the service or worship. You will find in reading the gospels that when Jesus went into the synagogue they handed him the scriptures to read. And James says that the Old Testament was read every Sabbath in the synagogues, Acts 15:21. "The reading" was a definite part of the worship, and that is what Paul is telling Timothy to see to.

Another reason we know that Paul is here talking about the reading of the scriptures in public worship is that it is associated with "the exhortation," and with "the teaching." These were parts of the public worship, about which there is not now time to speak, except to say that they are an essential feature of worship in a Christian congregation, a church. Paul says that these duties of the reading, the exhortation and the teaching were a particular function of the ministry. For this a special gift was bestowed on the preacher who leads the worship. The next verse says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The laying on of hands accompanied the ordination prayer, and indicated their faith that in answer to prayer God would bestow a special gift of the Holy Spirit, that would enable the minister to fulfill this office of reading, exhortation and teaching. And Timothy is to see that he fulfills these duties.

There is a further proof that "the reading" is a part of the public worship in the fact that Paul says the purpose of his writing this letter to Timothy is that he may know how to conduct himself, how to handle the business of the church worship. See I Tim. 3:15. These duties are given somewhat in detail in the verses that follow. Two translations at least render the reading as the public reading.

Paul thought that the public reading of the Scriptures ought to be a permanent and important part of our worship when we come together. He thought it so important that he exhorts Timothy to give special attention to it. It ought to be done by all means. You sometimes hear a preacher say it is the most important part of the service, but he is apt to relegate it to a very little portion of the time. If a worship service occupies an hour, it is hardly emphasizing "the reading" to crowd it into five minutes. In many cases it seems a matter to be gotten through with as soon as possible and get on to the sermon. Five minutes to hear what the Lord says, and thirty minutes to what the preacher says!

But there is a matter of just as much importance as that of the amount of time given to it. That is we are under obligation to God and to the people to see that "the reading" is well done. And here is opportunity for a whole article, for which there is not time now. How slovenly is much of our reading! How carelessly, or hurriedly gotten over! How little preparation for it! Often how little familiarity or acquaintance is shown with the scripture read! How bunglingly and unsympathetically! Surely we owe it to the Lord to read his word impressively; read it in such a way as to interpret it properly; to show the greatest reverence for it, a genuine recognition of it as the authoritative word of God; knowing that it "living and active, sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, quick to discern the thoughts and intents of the heart."

How careful, how diligent we should be in "the reading." We are here the mouthpiece for God if ever in the world.

# EDITORIALS

"THEREFORE," ROMANS 12:1

We have heard much of late months about "balancing the budget." And we had a political campaign in Mississippi based on the slogan of "Balancing Agriculture with Industry." In the twelfth chapter of Romans, and those that follow, Paul presents a program of balancing creed and conduct, or balancing faith with life, or doctrine with doing. And that is what "therefore" stands for. This is a word quite familiar in Paul's mind and there's a reason; maybe two reasons. First is that Paul's mind worked logically, that is worked truly. His mind was like a clock; it operated with precision. It was like a great machine, all of whose parts were properly adjusted to turn out the final product of something practical. Another reason was that he was not just interested in a system of truth. To him truth was the plant on which the fruits of righteousness grew. If truth in the heart did not produce righteousness in the life, something needed looking after.

As it appears here in the twelfth chapter of Romans the "therefore" is the connecting link between the system of Christian theology and the Christian life. Truth apprehended by faith is the cause of Christian conduct. It will inevitably produce Christian conduct when it is planted in the heart by the Holy Spirit and believed by an awakened soul. This necessary connection between what we believe and what we are and do ought never to be overlooked.

Any system of theology worth the name must gather about the axis extending from a holy God to a sinful soul. The book of Romans does just that. The fact of sin and the necessity for righteousness runs throughout the book. How a sinful man may be reconciled to and have fellowship with God is the burden of its teaching. Paul shows how it can be done, how God has made it possible, and how it is made actual in experience. He shows how all the resources of God are made available for the making of a Christian life. "That which the law could not do because of the weakness of the flesh, God sent His own Son . . . that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit."

It took Paul eleven chapters to set forth the gospel plan of redemption. And when he has done it, he says, "Therefore, I beseech you to present your bodies to God." God's plan is complete. God is ready. The gospel is now ready to do its work. It waits only on the voluntary transfer of the control and possession of our bodies to God that his purpose may be carried through to consummation. Here is the gospel plan; now for the gospel product. The output ought to correspond in value to the cost of the plant. The Christian life ought to be commensurate with the cost of redemption. It will be if we are willing. "He shall see of the travail of his soul and shall be satisfied." That is Jesus will have no regrets when the results of his suffering and death are all in. For the joy set before him he endured the cross, despising (caring little for) the shame.

How can any man withhold himself from God when he thinks of the provision which God has made for our complete redemption; and when he looks forward to what God has purposed to make of us? It ought to be easy; it ought to be a joy to give ourselves over to Him that we may be created anew into the image of God, after the likeness of Christ, in holiness of the truth.

Pastor R. A. Morris of Newton will be in a revival meeting in Parkersburg, W. Va., Feb. 7-20.

Senator Glass of Virginia is quoted as saying that "a public man who asks only whether a thing is popular or unpopular, instead of seeking to know whether it is right or wrong, is a coward to begin with and a menace always." Here's a politician who can teach us preachers and editors a thing or two, if we are willing.

## CHURCH

It is the purpose of the editor, the Lord willing to present in the Record from time to time a series of articles on the church. The purpose is not to present a theological discussion, but to make clear if we can what the New Testament has to say on this subject; and to do this in the language of the people as nearly as we can. It is our purpose to magnify the church to the place in our thinking and in our work which the Lord Jesus intended it should occupy. Our only ambition is that the truth may be made known and work of the Lord be accomplished through His body according to His eternal purpose.

We begin with the study of certain words, one in our own language, the other in the language in which the New Testament was written. Our word church has a corresponding and kindred word in every language in Europe. All of these seem to go back to a Greek word which literally means belonging to or pertaining to the Lord. The word kurios in the New Testament means Lord. The feminine of kurios is kuria and means lady. Thus John addresses his Second Epistle to "the elect lady," Kuria. This may have been a lady, but it seems probable to this writer that John thus addressed a specific church, or local congregation. And it is interesting to think that while John called Jesus Kurios or Lord, he called this church kuria (translate it lady if you wish). Any way the word for Lord and the word church are very close kin. "What God hath joined together let no man put asunder." The word kuriakos is more nearly preserved in the Scotch word kirk, and the German word Kirche.

But the word in the New Testament which we translate church is a different word. It is as most people now know *ekklesia*, or *ekklesia*, which we have borrowed in our word ecclesiastic. This word literally means "called out," or an assembly of people who have been called out or summoned for some one purpose or aim. The Jewish worshippers in the days of Jesus had their synagogues, which meant simply a getting together, or a place where people came together. The Christian people did not keep very long this Jewish name, though it was probably used for a while. Thus James says, "If there come into your synagogue (or assembly) a man with a gold ring, etc." And in Hebrews 10:25 we read, "Not forsaking our own synagogue (or assembly together)." This name was used by Jewish Christians for a time to indicate their worshipping group, or the place where they met for worship. This was natural and easy because they probably maintained a good deal of the methods of worship that were learned and practiced in the Jewish synagogues; reading the Bible, instruction, exhortation, and then singing.

But whether the word synagogue or *ekklesia* was used, the main conception was getting together, an aggregation, an assembly, a congregation, a crowd, called together or drawn together by a common interest and a common purpose. Notice that there goes along with the word two ideas: they are drawn together by what they have in common, and by a certain purpose to be served or task undertaken. To be sure in the word *ekklesia* there is inevitably suggested the idea that some person has undertaken the responsibility of getting them together. If they were called out, there must have been somebody who called them out.

We have in the Old Testament a book by the name of Ecclesiastes. Notice the *ekklesia*. It gets its name from the official who calls men out, the Caller, like the Moslem who calls the people to worship at the hour of prayer. He is sometimes called the "preacher," perhaps the preacher among us is the one who calls people together for worship. The word for "calling" is frequent and meaningful in the New Testament, worthy of careful study. Jesus "called" His disciples. And Paul writes in his Epistle about those "called" of God, and "called" to be saints. A concordance will be useful here. These disciples were not only "called," they were "called out";

they left all and followed Him. They were called away from their occupations. They were called away from their former manner of life, called out of darkness into light, I P. 2:9. The church, a church is a company of people who have heard the call or summons of God, and have come out into the open for Him.

And because they have heard a common voice and have a common experience, they inevitably come together; they are an assembly. The word *ekklesia* had already come to mean an assembly. Thus Stephen in Acts 7:38 speaks of Israel as the assembly, congregation, translated church, in the wilderness. And in Acts 19:39 and 41 the word *ekklesia* is used twice by a town clerk at Ephesus, when he tells the mob that matters of this kind must be settled in the regular "assembly" and then he dismissed this disorderly "assembly."

We need to know that when an idea, or a truth, or a loyalty to a person grips people it brings them together; they become a congregation. If it is a religious truth or if it is loyalty to Jesus that brings and binds them together it becomes an *ekklesia*, a church. If this loyalty to Him is strong enough to compel obedience to His teaching, it is indeed a New Testament church. If He is not the head, the real authority in the assembly it cannot be a true church. If it departs from his teaching and substitutes anything or any person other than Him for authority, it is a spurious assembly and not a church of Christ.

Because Jesus had a mission in the world, His church has a mission. His mission and that of the church must be and are identical. The church is His body through which His mission to the world is to be fulfilled. "As the Father hath sent me even so send I you."

## SOUTHERN BAPTISTS AND EDINBURG AND OXFORD

Our people are aware of the two meetings held last summer at Oxford, England, and Edinburg, Scotland, in which it was sought to get together representatives from all Protestant Christian bodies in the world for conference on Life and Work and on Faith and Order. The one was apparently to seek cooperation in service. The other to explore the possibilities of agreement in matters of faith and polity; that is in what is believed by these bodies, and the sort of ecclesiastical organizations employed by them for the attainment of their ends.

Southern Baptists have always been a little shy wherever these matters have been brought to their attention, believing that they could do their work better without the danger of compromise in their faith and their principles. They have been afraid embarrassing occasions might arise when they would be called upon to enter into agreements which would hinder their testimony, or would have to decline to participate in programs which would violate their convictions.

On the other hand the matter was so presented at the last meeting of the Southern Baptist Convention as to make it appear that Baptists in general and Southern Baptists in particular would by participation in these conferences have an opportunity to testify to their faith before a representative assembly of world Christians that might not be possible in any other way. This angle of approach, and the natural desire to avoid being singular, or possibly simply contrary, had its effect on our people and they decided to try the experiment of participating in these world conferences, or ecumenical councils, to use a high sounding phrase which has been popular among many.

This idea was popularized and promoted by the possibility of having as our representatives certain outstanding brethren who would be an honor to us, and whom we could trust to look after Baptist ideas even in an "ecumenical" conference. The Convention, as we remember asked Dr. Geo. W. Truett to represent Southern Baptists. He had been president of our Convention,

was and is president of the Baptist World Alliance, and one of the outstanding preachers of the world. Before the time came for sailing Dr. Truett discovered that he had other engagements to fill. So at a meeting of the Executive Committee of the Convention Dr. Jno. R. Sampey of Louisville, Ky., and Dr. J. D. Franks of Columbus, Miss., were asked to go. Dr. Sampey was and is president of our Convention and president of our great Seminary. Dr. Franks is pastor of the great church at Columbus and a worthy representative of Mississippi Baptists. They went.

Since their return they have not been particularly communicative about what went on. They probably saw some things that pleased them, and some that did not. This writer has sought in every way as a matter of public interest to learn the real purpose and progress of the meeting at Oxford and Edinburg. He believes that the objective of those who are their chief promoters is the uniting of all protestant bodies into one communion. This is certainly true of the American representatives of this movement. Some of the methods are overt, and some seem covert. The chief sponsors are those who participate in the Federal Council of Churches in America.

Recently there was a meeting in Washington of the American representatives who participated in the Oxford and Edinburg meetings. The daily press took knowledge of this meeting and announced as the purpose, or one purpose, the appointment of American representatives to attend a meeting in Holland next summer, where it is proposed to organize a World Council of Churches, patterned after the American model.

What we wish here to say is, Haven't we gone about far enough, possibly some will say too far with this business? More and more it becomes apparent that the ideals of this group are not in accord with those of Southern Baptists. And the further we go the more difficult our position will become. When a similar proposition was made to Southern Baptists years ago, Dr. J. B. Gambrell, then president of the Convention, spiked the whole matter by telling its advocate, that Southern Baptists were not in the habit of riding a horse without a bridle. In 1932 when the matter was brought to the attention of the Executive Committee of the Southern Convention they courteously declined to have anything to do with it. And again in Dec. 1936 the Executive Committee took the same attitude.

Some of us believe that the Convention in 1937 should have done the same thing. And now that our people know more about the aims and methods of the union advocates, they should courteously let the world know that our work and our faith demand that we have no entangling and embarrassing alliances.

#### Street Services in Wesson

From the first Saturday in April, 1937, to the last Saturday in September, with one exception when we were rained out, we conducted preaching services on the street in Wesson. Without question, God has blessed our efforts in the street services as much as He has blessed us in any other way. People have been aroused, their hearts have been softened and they have been caused to think seriously about many things.

At first, many did not know how to take the street services, but within a short time the attendance was usually about as much as at the church services. The interest grew through the summer.

Since discontinuing the street services on account of bad weather, some one asks every day or two about the street services. They have helped us in every way, and have not damaged us in any way, so far as I know. We expect to resume the work in the spring.—Mark Lowry.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order now to miss a copy send your renewal in now. Don't wait, you might forget.

## LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

### GOING PLACES

#### Gloster

Few pastors stay in one place for 14 years but Dr. E. K. Cox is just getting started at Gloster. Evidently the people want him to stay another 14 years. They recently raised his salary.

At the morning service we presented the EVERY MEMBER plan and the church voted unanimously to adopt it.

Even before our connection with the Record Gloster has had over one-half its families taking the Record.

Incidentally we note that Gloster gives better support to outside causes than some churches with a larger membership. But "The Record does help."

Amite County subscribers are listed as follows: Smithdale 2 and 2 R.F.D.; GLOSTER 74 and 17 R.F.D., (every family beginning next week); Peoria 5 and 21 R.F.D.; LIBERTY CHURCH 114; R.F.D. Liberty 21.

#### Magnolia

Pastor Pardue was all smiles. The reason—largest Sunday school attendance in years—2 for baptism—three by letter the previous Sunday and large and appreciative crowds to hear the pastor preach. His members say he knows and preaches the gospel.

Magnolia recently adopted the EVERY FAMILY plan and now has 117 subscribers. Other EVERY FAMILY plan churches in Pike County are Progress, Friendship, Osyka, Central Church, (McComb).

#### Osyka

Rev. J. B. Hunt has been pastor at Osyka only 11 months but plenty has been done in those months.

All auxiliary organizations have been organized and are functioning well.

The new year found all bills paid and a balance in the bank.

The Sunday school is growing and is blessed with a working organization.

Recently 75% was added to the pastor's salary.

We presented the EVERY FAMILY plan to the budget committee and they voted unanimously to include it in the budget.

"The Record does pay."

"That many Baptists can't be wrong."

#### New Hebron

Twenty years ago, Rev. B. E. Phillips came to New Hebron as pastor. He has seen lots of ups and downs—mostly ups. Today the work is growing, all the organizations functioning, large crowds attend the mid-week service, the finances are in good shape, the people attend the preaching services with interest, they have no debt and support all the work at home and abroad.

At Christmas they clothed one of the Orphanage children and followed that with a "pastoral shower."

Pastor Phillips sends a sample copy of the Record followed by a postal card saying, "On next ..... I will call for your subscription to the Baptist Record." He goes. He gets (95%). Others could if—

Lawrence County subscribers are listed as follows: Verna 4; Wanilla 2; Silver Creek 20; Son-tag 4; Oakvale 4; Jayess 3; New Hope Church 13; Oma 2; Bethlehem 3; Pleasant Hill 6; Monticello; 7 New Hebron 65.

#### Typographical Error—Ten Not Two.

In a recent article the type showed two subscriptions for Goodwater Church, Smith County.

A proofreader's oversight failed to notice the error. We wrote ten but they now have 11 with more hoped for.

### MORE SMILES

1. CIRCULATION last week over 13,000.
2. Recent additions to the EVERY FAMILY list include: Goodwater Church (Smith County);

Bethel Church (Pearl River County); Louise, Wayside (Yalobusha County); Ackerman, Osyka, Gloster, Oakdale Church (Rankin County), Lexie.

### APPROVES EVERY FAMILY PLAN

"We are for the EVERY FAMILY plan and am sending you the list. Start with the first issue if possible.

Eli Callahan, Pastor  
Bethel Baptist Church  
Pearl River County."

### TWO AND TWO MAKE FOUR

Until last year Ackerman had over one-half its families taking the Record. Last year a good layman of Choctaw County sent it to all non-subscribers in Choctaw County which made Ackerman 100%.

Recently a letter from Pastor Smith stated three things:

1. Ackerman goes to full time.
2. Ackerman adopts the EVERY FAMILY plan and sends the Record to every family.
3. Ackerman has already OVER-SUBSCRIBED the budget.

"The Record does help."

BR

### History of Wesson Baptist Church at a Glance

Wesson Baptist Church was organized in 1869 about the time the first mill was built in Wesson, at which time Wesson was founded by Colonel Wesson. For a time the Baptist people worshipped in a building in the heart of the town, where a pool hall now operates. The Methodists and Presbyterians also worshipped in the building, taking turns, the Baptists one Sunday, the Methodists one Sunday and the Presbyterians one Sunday.

It was not long, however, until each church constructed its own house of worship. The first house was on the west side of where the railroad is now. After occupying this house a few years, the Baptists found that they must construct a more commodious house, as the membership was rapidly approaching the one-thousand mark. Therefore, in 1883, as is stated elsewhere, they constructed the present building, which was designed to accommodate approximately a thousand people. As the building has been remodeled, rooms being built in, the part left as an auditorium is said to seat five hundred. Sometimes, but not often, we have it full.

One of the outstanding pastors of the church was brother R. H. Purser, who served with efficiency and sweetness for over twenty years.

Another great pastor was brother W. B. Holcomb, who was pastor for nine years in all, having served the church as pastor twice. Brother Holcomb was revered as a father. He was a wonderful leader among the people.

Other pastors have been brethren J. A. Lee, G. E. Darling, W. H. Evans, R. N. Boon, E. S. Almond and E. B. Shivers.—Mark Lowry.

BR

### Our Grandest Church Reception

About one month after the opening of Copiah-Lincoln Junior College, we invited the Baptist students of the institution to our church for a social, as did, of course the other churches of the city. We prepared for 250 guests, who lived up to our expectations in numbers and in every other respect.

Having so many students coming in and going out necessarily means that we have a large number of additions each September. They are one of our greatest assets in the church work, as well as one of our greatest responsibilities.—Mark Lowry.

BR

Brother R. C. Cannon went from Mississippi to Milton, W. Va., three years ago. In this time his pastorate has been fruitful. There have been 146 additions to the church, 87 by baptism. The Sunday school attendance has doubled, and good Sunday school equipment provided. Total gifts \$14,500. Of this \$1,500 have gone for missions.

Rev. Wm. McIntosh, a Methodist evangelist for more than fifty years, died at Columbus on the twenty-first of January.

## SAMSON—THE MIGHTY WEAKLING

E. K. Cox

Samson is one of the puzzling characters in the old Book; it seems strange to find his name among the heroes of faith in the epistle to the Hebrews. Every man, however, must be understood in the light of the environment in which he lived. Israel was not yet a nation; all their loyalty was their tribes or clans. Each section of the country had its own traditions, and largely its own forms of worship. There was little common knowledge of the law of Moses: "Every man did that which was right in his own eyes." The heroes were passing, the priests had little influence and the prophets had not yet come.

Patriotism was wanting; national unity was unknown; and morals were low and flabby. The memory of the high things that Moses taught them had faded. The Philistines from the coast country were masters of the land which they pillaged at will. The nation sadly needed some one to lead them out of the lowlands of sin and serfdom, but there was no man or woman with the ideals that a leader ought to have.

A messenger of the Lord came to a childless wife, who prayed like Hannah, and foretold the birth of a son who should deliver Israel. It is a rare story related in the thirteenth chapter of Judges; the mother was warned to be a total abstainer, and guard her life against anything which might affect her unborn child. The parents were told that the child must be a Nazarite, one devoted to Jehovah, he must drink no wine, nor any strong drink, no razor must come upon his head and he must observe the law between the clean and the unclean. His unshorn locks must remain as the visible token of dedication to the service of Jehovah.

The child which was born developed into a man of remarkable physical powers, and the instructions of the angel were faithfully observed. Doubtless he was told the reason for his abstemious life of self-denial, and grew up with a mind set against the domination of the Philistines. Such a youth could not have been other than a marvel to the friends and neighbors. He was stronger than any man among them and his feats of brawn became the talk of the country. Some have imagined him a man of unusual size and formidable appearance, but the Bible is silent as to that.

Fearless and confident in his bodily prowess, the young man went boldly where ordinary Hebrews would have hesitated. He went over into the towns of Philistia, and walked unmolested along their streets, because they had learned that ordinary men could do nothing with this Hebrew Hercules.

In Timnath, a town of the Philistines just over the border, he saw a girl of the hostile people who filled his eyes, and he came home eager with desire to make her his wife. To all the objections of his parents who sought to keep him within their own race, he answered: "She pleaseth me well," which is to youth an irrefutable reason.

Samson was never fortunate in his relations with women, and in this case, as later in life, was clay in their hands. On one of the journeys of this unusual courtship, he met and slew the young lion bare-handed, an incident too little a thing of which to boast. The story of the bees and honey in the dried carcass of the mighty beast make one of the human interest touches of the story.

Samson married his foreign sweetheart, but no joy came of the wedding. His bride beset by her people betrayed the secret of his riddle, and brought a rupture between him and the Philistines. Up to this time, Samson had been the good-natured, strong boy of the country; now he began to smart under the tricks of the domineering Philistines, and his wrath made him the champion of his people. Using for the first time his formidable strength, he paid his wager by killing and plundering thirty men of one of the five cities. In his fit of resentment he left his new wife and went back to his people. It was not long until the memory of her beauty, and

his desire to see her again brought him back to Timnath only to find that her parents deeming her deserted had given her to the best man at the wedding. His anger resulted in the burning of ripe crops of the Philistines in that section, by the trick with the Jackals and the firebrands. The Philistines gave fire for fire and burned his wife and her father alive. Now the good-natured, frolicking boy became a man aflame with burning wrath; the record says that he "Smote them hip and thigh with a great slaughter." Like a lion in his wrath Samson raged up and down the streets of Philistine towns slaying right and left while they fled before him in terror.

Embittered by the loss of his wife, and not wishing to bring ruin to his family, he went and lived on the rocky pinnacle of Etam, possibly in one of the great caves there. A man like Samson will always find those who will feed him and follow him unless great danger threatens him. The Philistines gathered a force and went into the land; the Israelites cowed by their warlike prowess made no resistance, and offered to surrender Samson if left in peace. "Knowest thou not that the Philistines are rulers over us?" was their word to the young hero of the nation. Asking only that they would not kill him Samson allowed them to bind him and deliver him to the enemy. Fastened with two new ropes he was brought to their camp. It was easier to receive than to keep. Hearing their shouts of derision and triumph Samson was seized with a mighty indignation: "The Spirit of the Lord came mightily upon him and the cords that were upon his arms became as flax that was burnt with fire." Close to hand lay the huge jaw-bone of an ass which had lately died, and seizing this most unusual weapon, he sprang into the midst of his foes. Smiting with all his supernatural strength he ranged through the ranks of the Philistines. One blow per man was all that was needed, and such destruction was more than they could endure and they broke to flee, but along with them in their midst, and on their flanks the avenger of his people roared and slew. When the foes were gone, the wondering Israelites counted the bodies which lay thick in the valley and along the highway, and found one thousand victims of this strange weapon in the hands of the frenzied victor.

From this time on Samson was recognized as the leader of Israel; he is numbered among the judges and his period of influence lasted twenty years. The people were willing to listen to a man to whom ropes and chains were as threads, and before whom his enemies fled as from earthquake and pestilence. Much good was doubtless wrought by Samson during these years. God used him as the best man to His hand, despite his many limitations. God was set upon preserving the nation, and used such tools as were there.

The robust body of Samson was filled with lusty passions, and the man who could break fetters and shatter the ranks of the foe was helpless in dealing with the lower desires of his nature. The story of his escapade in Gaza and his alliance with Delilah are pitiable pictures of a man who was invincible from without and a weakling within. One of the outstanding pugilists of our day is said to have gone to a minister and said: "Can you tell me how to become strong on the inside as I am on the outside?" The weakness of Samson was within, and the man whom the soldiers of the five cities could not master was the slave of his indulged lusts. He was no match for the scheming Delilah, who sold her indomitable lover to his bitterest foes. The man who plays with sin and harkens to the voice of temptation will one day betray the secrets of his real life and the fortress of his manhood will be taken from within.

Samson sleeping on the knees of Delilah was in far more danger than when confronted with the armed warriors of Philistia. The terse account of his final fall is full of pathos and warning. Shorn of the pledge of his covenant with Jehovah, he is ignorant of what has befallen him; his power is gone and he is not

aware of it. The Lord with whom he had broken faith left him alone with his foes, and he was helpless. "But the Philistines took him and put out his eyes and brought him down to Gaza and bound him with fetters of brass and he did grind in the prison house." Judges 16:21.

His pampered sins were the things which bound this man of steel. Stronger than irons which human hands can forge are the fetters of brass fused in the hot furnaces of unconquered appetites. There is no grinding like that which comes to men in the prisons which their iniquities have built.

Strong without and weak within Samson fell at last and his end was one of shame and tragedy. The story of his returning strength and the blind hero's final victory are vividly told; he won at last but only by dying himself.

There must have been many noble things in Samson for God used him, and he must be judged in the light of the days in which he lived. He had no Bible, no church, and there were few to teach even the ten words of Moses. His exploits were his own, his sins were the common deeds of the men about him. God honored him; His Spirit came upon him; and he won a place among the heroes who fought in the dark hours before the coming dawn.

There are some pertinent lessons in this life where comedy, pathos and tragedy are mingled. To be strong in body is not the greatest strength; in the things which make for real manhood, Samuel was stronger than Samson. The victories of the spirit are greater and more lasting than those of the flesh. To pray a nation out of the slough of backsliding, and left it to loftier standards and greater loyalty to God and truth was infinitely bigger than dead lions, and a highway strewn with a thousand dead men.

Jeremiah witnessing for God in that foul muddy dungeon was far stronger than the mighty men in the army of Zedekiah. The Romans of the first century became worshippers of brawn, and lauded the skill of the arena; but little Paul with his "contemptible" presence was stronger than the most pussiant gladiator in Rome's vast amphitheatres, and more valiant than the hardest soldier in her legions.

John Wesley small of stature, and lacking in muscle and sinew was infinitely stronger than the greatest athlete in Britian while he lived. William Carey, the little cobbler preacher, hurling himself single-handed against the embattled hosts of darkness was braver and more invincible than the bravest of that galaxy of marshals that surrounded the man from Corsica. He made a bigger impress upon the future of the world, than Wellington meeting the shock of the old Guard at Waterloo.

To be strong of body is desirable, but a mighty body mastered by selfish passions is deplorable. To see strong men fall where they ought to stand, to behold heroes led captive by the failures of their inner selves is a sight to make angels weep. God used Samson, and has used men who have flaws in their lives, but He would use them more and to better purpose if they were the masters of the citadels of their own souls.

This day needs the lesson of Samson; right now we are obsessed with the glamor of physical prowess. The champion of the gridiron, the baseball field, or the pugilistic ring, gets more attention and greater plaudits and rewards than the scientist who opens new fields of thought and achievement, the statesman who builds and guards the life of a nation, the poet who writes the songs that live and thrill, the teacher who guides the unfolding minds, or the minister who labors for the things eternal. Let us learn from the life of Samson that the weakness of the mighty lies in the dominance of the things of the flesh over those of the spirit, and keep in mind that fetters which even Hercules could not break are forged in the fires of petted passions.

—BR—

Hon. Toxey Hall of Columbia has been nominated for U. S. Attorney for the southern district of Mississippi. He will honor the office.

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# OPEN LETTER TO PASTORS

By J. E. Dillard

161 8th Ave., N., Nashville, Tenn.  
January 20, 1938

Dear Brother Pastor:

We have sent you a special letter with three enclosures, also a copy of the special Baptist Hundred Thousand Club issue of the Baptist Program, and a package of B. H. T. C. literature.

If you fail to get any of this it probably means that your name and address are not correct upon our mailing list. Please give me the correct information at once so as to prevent similar mistakes in the future.

If you did receive the letter and literature please act in the spirit of the Golden Rule and return the postpaid reply card at once and also do your best in this special effort to increase the membership in the Baptist Hundred Thousand Club. Your denomination and your Savior are depending upon your help.

If you need more literature or information you can get it from your state secretary or from this office.

Yours for a debtless denomination,  
J. E. Dillard

P. S.—Baptist Hundred Thousand Club Day  
January 31.

## HISTORICALLY SPEAKING

Attention! All associational clerks, pastors, and others interested!

The committee on preservation of Baptist History of the Southern Baptist Convention is preparing a "Master Catalogue" of all historical data bearing on the history of Baptists—organizations, institutions, churches, individuals—in the South, and in America. They need and solicit the cooperation of all our people.

So, let all who have in their own personal libraries, or possession, or know of any works—books, pamphlets, biographies, sketches, rare photographs, etc.—anywhere in your territory, please send to me the NAME of the AUTHOR, TITLE of the BOOK, etc., and CATALOGUE NUMBER, if in a public library, the PUBLISHER and the DATE of publication.

Then, too, please send to me, or to the Library at Mississippi College, Clinton, Miss., one or more copies of all associational minutes, and all old church record books. This work is being done in Mississippi under the direction of the Mississippi Baptist Historical Society, which was organized last November at the Baptist State Convention. And if there is anyone who desires to join this society, just send me your name, address, and \$1.00 for annual membership.

Very sincerely,

J. L. Boyd, Secretary

Meridian, Miss.

## THE GOOD OLD HYMNS

Ernest O. Sellers

We are convinced that often the expressed desire to "sing the good old hymns" is chiefly to court the popular acclaim of the mob.

Some things are decidedly bad when they become old. Antiques are more often for exhibition purposes than for daily use and the world is ever attracted by things that are new.

Pressed to name one or more of these good old songs one that is frequently mentioned is "Amazing Grace" written by John Newton, the redeemed piratical sea captain. It does not seem to have occurred to those who make this suggestion that Newton's composition was new at one time or that there were doubtless those of his day who also expressed a similar desire to sing only the good old songs.

The inference of this suggestion seems to be that Newton was interested in and wrote only for the common people and that he had no place for anything hi-fa-lu-tin.

There recently came into the possession of Prof. I. E. Reynolds of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, a copy of what is conceded to be the world's musical

masterpiece, Handel's "Messiah." This copy was printed in 1841. It has very large pages and a voluminous historical and descriptive introduction.

All who are familiar with this monumental work are aware of the fact that the words for the Messiah were taken from selected passages of the Scriptures. In reading the introduction to this edition we were struck by the recorded fact that John Newton preached, and had printed, a series of fifty sermons using the Scripture passages of the Messiah as texts.

The conclusion is inescapable. John Newton not only appreciated this great composition but he also made a careful study of it. No one could prepare and write fifty sermons on the words of the Messiah and do otherwise. Yet John Newton it was who gave us "Amazing Grace."

We never expect to get far away from this hymn and shall continue to make as frequent use of it as circumstances will permit. This does not mean, however, that it is to be our one and only standard of musical and poetic excellence.

To condemn as hi-fa-lu-tin music what is acknowledged to be of the highest grade or to set aside everything that cannot be measured by the yard-stick of a folk song or some simple hymn is, it would appear, an exhibition of prejudice, musical ignorance and lack of appreciation or else an unreasoned appeal to mass psychology in order to court the applause of the thoughtless.

—Baptist Bible Institute  
New Orleans, Louisiana.

## BAPTIST ORPHANAGE NEW NURSERY HOME

Mrs. W. G. Mize

We are indeed proud of our new Nursery. It is an attractive building, practically and conveniently arranged. The children as well as the grown-ups have been eagerly awaiting the transfer to their new location. As is the case when anyone moves into a new home, there are many household furnishings necessary. It is particularly true here. New shades and curtains, all alike, are to be used throughout. There are 60 windows, each of which requires the sum of \$2.50 to properly decorate same. How many windows will your organization sponsor?

The living room is asking for a new rug, piano, and living room furniture; the diet kitchen for utensils, small gas range and small electric refrigerator; the three-quarter beds for new springs, mattresses and white crinkled spreads; the dressing rooms, dressers; the playground, equipment and concrete walk.

Since the Orphanage can buy to better advantage than the average individual we will be glad to make the purchases. So send in your cash contribution at an early date, signifying how you wish for it to be spent. Every financial gift will be greatly appreciated.

Help us as we build and furnish that we may,

Build here a home,  
Where men may grow  
And as they live  
Bless this human world below.

Build here a home,  
Where women may grow  
And in their faithful stewardship  
The will of the Master know.

## The City of the Steeples

One of the remarkable things about the church buildings of Wesson is their tall steeples, or spires, which the people of the town, especially the older citizens, love devotedly.

Our Baptist church building was constructed in 1883, as I have been informed. It is one hundred feet long, and the steeple (they tell me, for I have not climbed it) is one hundred feet tall. The building has been remodeled several times. It has both basement and balcony rooms, with rooms at either end. It was at one time a building of the most stylish design for a small-town church—Mark Lowry.

## JONES COUNTY BROTHERHOODS GOING!

E. D. Hurst

Jones County has five active Brotherhoods and they are growing! The five were in the quarterly get-together meeting at Second Ave. Church, Laurel, on January 3rd. 117 men were in attendance. Five churches were represented and five pastors were present!

The first part of the meeting was given over to fellowship and songs. A real "acquaintance" session which stimulated freedom and a feeling of brotherhood among the men. A fine plate dinner was served which completed a real social hour together.

The Jones County Association Brotherhood was organized with Harry Smallwood president and Harrison Valentine secretary. Plans were made for individual church Brotherhoods to do extension work in the nearby churches and carry the program to the men all over the county. This is a definite work for individual organizations and good results are expected within a limited time. The business session closed with agreement to meet in Ellisville April 11th for the next quarterly session of all the Brotherhoods together.

West Laurel men brought a fine program on the "Need of the Brotherhood." The subject was timely and well placed. The pastor, brother J. H. Street, was there to back the men up. Idle men in the church is the greatest waste in our Southern Baptist churches. The churches and pastors must find a way to inform, and train and utilize the men in definite work if the Christian mission message and the denominational program are accomplished in any satisfactory measure. Churches and pastors, the way out is through the BROTHERHOOD organization and program.

Laurel, Miss.

## THE WESSON PRESBYTERIAN CHURCH

By Rev. A. W. Buck, Pastor

This church was organized on December 31st, 1871, with twenty-six members, and only one of these now survive, who now is a non-resident. At the time of the organization of this church they owned no building in which to worship, and as the Methodist church had service in their building for part time, they kindly tendered the use of their church to the Presbyterians for part time. In the year 1877 the Presbyterians began the erection of their church building, and the first service was held in the new building on March 24th, 1878. At the fall meeting of the Presbytery in 1879 the new church was dedicated which was held on October 26th, 1879 and the Presbytery took part in this service. Since the organization of the church it has been served by ten ministers, twenty-five elders and twenty-six deacons. The Sunday school since the organization of the church has had four superintendents, and the one now filling this position, has served since 1883.

Mr. J. S. Rea, the superintendent of the Wesson Presbyterian Sunday school, has served faithfully in this capacity for 55 years. Mr. Rea at the age of 84 continues active in every phase of church work and business.

## THE PREACHER

In all college towns, the work is difficult for the pastor because of the cross conception of thought between the learned mind and the common business man. Our pastor has met these conditions in a splendid way. As a teacher and lecturer in the college he has gained the love and respect of the student body, and each Saturday afternoon on the street his evangelistic earnestness is felt by the passerby. So that surely it might be said that the poor has the gospel preached unto them. Our work is growing steadily on a good foundation.

May the blessings of our Heavenly Father rest upon our leader, and his companion, who knows how to be a preacher's wife.

J. R. Taylor, Veteran Pastor

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### THE JUBILEE IS HERE!

Mrs. Ned Rice, State Golden Jubilee Chairman  
This is the Jubilee! The year is here.

For many weeks we have been thinking toward this time, this happy year, the year of rejoicing. The year that we shall give special effort to serve acceptably because of evidences of the Lord's gracious approval upon the labors of Woman's Missionary Union and—because His love constrains us to "continue in the things which thou hast learned."

Through the past five months the Spiritual Growth plans have brought to us the self-searching questions, the special programs for the Weeks of Prayer in September and December and the Continuing in Prayer suggestions day by day. As a result of following these splendid plans we've been enabled to "take stock" and prepare ourselves individually for a bigger, better life this significant year and for the years ahead.

For this year of Celebration Woman's Missionary Union has placed the chief emphasis upon the deepening of the inner life of the members who make up the constituency and if we fail "to grow" we have missed the most important feature connected with the Jubilee.

We would underscore one particular thought at this time and that is, the importance of every one of us giving ourselves unreservedly DAY BY DAY to the carrying out of the year's plans. We are and will be thinking and talking continuously of offerings. Let us keep in the background of our thinking the suggested prayer for January 14. "Pray for a growing realization that the one offering from you for which the heart of God yearns is yourself so fully surrendered with all you possess, that Christ can give himself through you."

The first month of the Jubilee has passed. How swiftly time runs by! And TIME is such an important element in success. One of the victories we must win is the victory over time. We can readily name some victories over space—the airplane, the radio, the automobile, but "time beats us back, we are walled in by days and hours." Memory and printing are partial victories here but the only real victory over time is in Christ. We triumph when we make a day or an hour yield such quality of life as is fit to last forever.

In reading recently Emil Ludwig's biography of Napoleon, we were impressed with the Little Corporal's conception of the value of time. His motto was "Time is everything." When asked on one occasion what was happiness, the ambitious Bonaparte replied, "happiness is the highest possible development of my talents." His unconquerable vital energy expressed itself in this arresting statement "We must not pass out of the world without leaving traces that will command the thoughts of posterity." The present time for action is upon us. We are ambitious for the success of the Jubilee year, for the carrying out of the worthy aims and goals and "ambition is the main spring of action."

May we, as we begin the year "buy up the time," using every day diligently and earnestly to advantage.

Study the plans, share them with others, sell them to your group, seek out the unenlisted, select one for your personal task, shake off slothfulness, seize every opportunity, SERVE at your best and the big trumpets of victory can be sounded in Mississippi as we join in the celebration of the Golden Jubilee!

The Institute held in Meridian was a most successful and enthusiastic one. It was held in

41st Avenue Church. Mrs. Ethel Graham presided over the register, which was an attractive shield attached to a golden trumpet.

Baskets of golden flowers and berries and candles in golden candelabra were placed attractively in the auditorium.

The day was spent in studying the Golden Jubilee Manual, led in her own inimitable way by Miss Traylor, ably assisted by Mrs. J. H. Street, in the absence of the Young People's Secretary, Miss Edwina Robinson.

At noon, a bountiful lunch was served in the basement. On the tables were golden angels with golden trumpets, the dates 1888-1938 in figures of gold placed on the tablecloth.

Around the central table were seated the State Secretary, Young People's Leader, District and County Leaders.

Six counties were represented, with 28 churches and 191 registered, with many more coming in for the afternoon conference.

Appreciation was expressed to Mrs. Morris Etheridge, Mrs. G. P. Connell, Mrs. Ethel Graham, Mrs. J. L. Boyd and all ladies assisting in making the day so pleasant as well as profitable.  
—Mrs. Summers

### BAPTIST DISTRICT INSTITUTE HELD AT WAYNESBORO

Eight counties, Wayne, Perry, Jones, George, Greene, Jackson, Clarke and Forrest were represented at the annual Institute held for District 7 of Mississippi Baptist Woman's Missionary Union at Waynesboro Baptist Church Wednesday with an attendance of 150.

Miss Fannie Traylor, Jackson, State Corresponding Secretary, conducted the Institute.

The theme of the program being "The Golden Jubilee of the Woman's Missionary Union," Miss Traylor brought a splendid message, "The Goals of the Golden Jubilee," and discussed plans for the celebration of the fiftieth anniversary of women's work in the Southern Baptist Convention.

In the absence of Miss Edwina Robinson, State Young People's Secretary, due to the illness of her mother, Mrs. J. H. Street of Laurel, district young people's leader, substituted for her. Mrs. Street gave an inspiring message, "Our Young People's Part in the Jubilee Celebration." At noon a bountiful lunch was served with the women of the hostess church in charge.

At the afternoon session Miss Traylor continued her message "The Goals of the Golden Jubilee." Mrs. Street met with the county young people's leaders.

—Reporter.

Fukuoka, Japan

"To the W. M. U. of the S. B. C. of America—Dear Sisters:

This summer I was invited to attend the Y. W. A. Camp at Seinan Jo Gakuin. I was there only one day. There were about one hundred girls present from July 10-14. The motto was John 1:4, the watchword, John 1:12.

I was amazed at the great perfection of the preparation. The decorations were beautiful. Happy indeed was the reception the first evening. Glad were the words of welcome, hope and advice given by the leaders at the first service. The pageant was impressive and inspiring. My heart was filled with joy as I returned home. I longed to stay till the end but could not. How meaningful were the morning prayers. I hope our annual meeting will be as beautiful as the summer camp has been.

In spite of Mrs. Dozier's absence, who has

lovingly led us through the years, we officers want to have a happy helpful meeting. It is our 18th annual meeting. We want to make great plans. We want to rejoice Mrs. Dozier's heart and your great loving heart. We do not want you to be ashamed of your child. We do not want our Father to be ashamed. Please pray to that end.

Thank you for helping us for so many years. We too are working. That we have so little faith and do not send great reports to you we are sorry. But for your great love and generosity we are so grateful. Please accept these words of gratitude.

Chiyo Mizumachi."

(Mrs. Mizumachi was president of the W. M. U. for 13 years and is now helping in an unofficial way. A great spirit!)

—O—

Fukuoka, Japan

"To the W. M. U. of S. B. C.—

Dear Sisters in Christ Jesus:

It is a very great honor for me to write to you as the president of the W. M. U. of Japan. I often hear of the wonderful way in which your W. M. U. is working through Mrs. C. K. Dozier. Every time I hear of your work I greatly rejoice in the way you are glorifying God. It stimulates us greatly. We in Japan are so very small, just an embryo of what we hope to be. In spite of our littleness you have done so much for us. We want to express our heart's warmest gratitude to you. We hope that you will not be anxious about our little W. M. U. Our societies and Y. W. A.'s are gradually developing.

This year at the annual meeting Mrs. Dozier will not be here. It seems that our right arm is being taken away. But we pray that she and her mother may have a restful furlough.

How wonderful it is that Miss Kiyoko Shimose can go to your country and study. It is the result of your prayer and liberality. How grateful our Union is! Please love her dearly. She has very earnestly and sacrificially worked for our Y. W. A. and W. M. U. this past year.

Please ask Mrs. Dozier about our little W. M. U. God grant that you may forever flourish. Please permit us to pray for you.

Youeko Ozaki."

—BR—

Training Schools in Wesson Baptist Church

Sunday School: Dr. J. E. Byrd taught a large class of about fifty in June, using the book, "The Way Made Plain."

B. T. U.; In May brother A. W. Talbert and a corps of workers taught classes in all departments. Wesson B. T. U. won the attendance banner at the last associational B. T. U. meeting.

School of Missions: It was in August that Mrs. Roy Smith, W. M. U. president, and a corps of workers taught courses for R. A., G. A. and Sunbeams.—Mark Lowry.

### AS WE PRAY

—O—

In the humblest way dear Lord we'll say,  
We beg our blessings the end of this day,  
Our first desire we have of Thee,  
Is to satisfy Thee, satisfy Thee,  
Our corrupt iniquities destroy forever,  
While evil possessions Thou recall us never,  
And kneel us at sundown, and set us free,  
From sin's awful jail house we cannot see;  
We beg a few wishes as Thou blessings befall,  
The ones answering quietly to Thou humble call;  
We are thankful dear Lord at the end of this day,  
The granting of this privilege; To kneel and pray.

—Louis C. Wright

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### North-Central Baptist Assembly

The North-Central Baptist As-  
sembly met with Central Baptist  
Church of Grenada January 17,  
1938. The attendance was good and  
a splendid service was had. We  
were honored by having with us  
Rev. J. W. Lee of Batesville, Miss.,  
and Rev. C. E. Welch of West  
Memphis, Ark.

Pastors present: E. R. Hender-  
son, G. E. Wiley, J. W. T. Siler,  
J. W. Hicks, Roscoe Hicks, L. J.  
Crumby, J. S. Dorroh, W. L.  
Bridges, R. M. Lewis, B. Beverly,  
Jas. Lippincott, J. W. Lee, C. E.  
Welch, C. H. Ellard, J. F. Hartley,  
J. M. Spikes, Oliver Hood, R. L.  
Breland. Laymen present: Boyd  
Doolittle, Tom Doolittle, Calvin  
Doolittle, Henry Cannon. Ladies  
present: Mrs. Shaw, Mrs. E. R.  
Henderson, Mrs. Rayburn, Mrs.  
Boyd Doolittle, Mrs. Joel Dorroh,  
Mrs. J. S. Dorroh, Mrs. Ben Hart-  
ley, Mrs. J. F. Hartley, Mrs. Geo.  
Mitchell, Mrs. Triplett, Mrs. R. M.  
Lewis—others perhaps.

The Bible discussion was from  
James 3rd to 5th chapters, which  
was very interesting and helpful.  
At the eleven o'clock hour Rev. J.  
W. T. Siler, pastor of Calhoun City  
Baptist Church, delivered a very  
helpful message on the Divinity and  
Incarnation of Jesus Christ—John  
14:8. It was true to the word and  
well received. In the afternoon, Rev.  
C. E. Welch of West Memphis, Ark.,  
delivered a splendid message on the  
Preeminence of Christ—Col. 1:18.  
A real gospel message.

The Central Church furnished a  
splendid dinner at the noon hour.  
The following officers were elected:  
R. L. Breland, chairman, C. H. El-  
lard, vice-chairman, and J. S. Dor-  
roh, secretary. It was decided to  
meet with Vardaman Baptist Church  
the third Monday in January. Very  
helpful meeting. Rev. G. E. Wiley,  
the new pastor at First Baptist  
Church, Grenada, was introduced to  
the assembly.

Rev. C. E. Welch, of West Mem-

phis, Ark., preached for Pastor E.  
R. Henderson and his people at  
Central Baptist Church, Grenada,  
Monday evening, Jan. 17th.

Rev. Bowen Beverley, who is pas-  
tor of Elliott Baptist Church, also  
of Hardy Baptist Church, both in  
Grenada County, is a senior this  
year in Mississippi College. He is  
a promising preacher.

Rev. Jas. Lippincott, son of Mr.  
and Mrs. J. W. Lippincott of Scobey,  
Yalobusha County, is in Mississippi  
College. He gives promise of use-  
fulness in the ministry.

Rev. J. W. Lee, who for 30 years  
has been pastor of Batesville Bap-  
tist Church, and one of our very  
best preachers, was with us at the  
assembly at Grenada. He and his  
brother, Rev. W. E. Lee, are to be  
regular attendants in the future.

The Doolittle family, one of the  
finest Baptist families in Calhoun  
County, members of Bethel Baptist  
Church, are regular and interested  
attendants at our monthly assembly  
meetings. They love the old-fashion-  
ed gospel and delight to hear it  
discussed. May their tribe increase.

Rev. G. E. Wiley, the new pas-  
tor of First Baptist Church, Gre-  
nada, and Rev. J. W. T. Siler, the  
new pastor of Calhoun City Baptist  
Church, are starting off well on  
their fields. We are glad to have  
these good pastors among us. Both  
made a good impression at the as-  
sembly.

—O—

### Mrs. Julius Thompson, Sr.

On Monday, January 17, 1938,  
Mrs. Daisy Dean Thompson, wife  
of Julius Thompson, Sr., of Percy,  
Miss., age 56, fell on sleep after  
a short illness. She was one of our  
good women, kind and loving, a  
faithful member of Hollandale Bap-  
tist Church. She will be greatly  
missed in her home and in her  
church. She leaves behind to mourn  
her going a faithful husband, three  
children, two grandchildren and a  
host of relatives and friends. Her  
body was laid to rest in the Hollan-  
dale Cemetery, her pastor, Rev.  
W. L. Douglass, conducting the  
service. May the Lord tenderly com-  
fort and console the sorrowing hus-  
band, children and others.

—BR—

### MUSEUM AT COPIAH-LINCOLN JUNIOR COLLEGE Written by Request

—O—

The museum is located in the  
Biological department of the Copiah-  
Lincoln Junior College. It is spon-  
sored by the State Game and Fish  
Commission, and is open to the  
public every day in the week ex-  
cept Sunday. The funds are derived  
largely from the Federal govern-  
ment.

A sound course in Biology is im-  
portant to the youth of today. It  
opens up a broad field of study  
and labor. It teaches youth the  
value of conserving both state and  
national resources. It deters them  
from willful waste of those things  
that mean much to the future of the  
human race. It brings them closer  
to nature and helps them to unravel  
the many mysteries which are lock-  
ed in the vaults of nature herself.

No one can appreciate the beau-  
ties of nature unless some of the  
facts pertaining thereto are discov-



### DR. POTEAT AT BLUE MOUNTAIN

The above picture, taken on the occasion of the visit to Blue  
Mountain College campus of Dr. Hubert McNeill Poteat,  
president of the Classical Association of the Middle West and  
South, member of the summer school faculty of Columbia Uni-  
versity, and professor of Latin at Wake Forest College in North  
Carolina. Left to right: Dr. Lucy Hutchins, professor of Latin,  
Blue Mountain College; Frances Fraser, Memphis, Tenn., presi-  
dent of the Student Government Council; Dr. Poteat; Allie  
Laura Stevens, West Point, president of the Classical Club of  
Blue Mountain College.

ered and learned. Each plant and  
each animal shows the perfect handi-  
work of the Divine Creator. Sur-  
rounding us everywhere are those  
things that make life more beau-  
tiful, harmonious and worthwhile.  
If we would know more of the won-  
ders of creation and Him who  
created them, we will do well to  
listen to the voice of nature as she  
speaks to us in various tongues and  
in every clime.

Many people have visited the  
museum in the Biological depart-  
ment and have expressed their sur-  
prise at the wild life that surrounds  
us in this section. Fish of various  
kinds, shapes and sizes are on ex-  
hibit. There are the turtles, opos-  
sums, salamanders, lizards, eels,  
frogs, cryfish, water dogs, rabbits,  
minks, ground hogs, rats, mice, bats,  
squirrels, raccoon, alligator, fox,  
chipmunk, flying squirrels and  
nearly every bird native to this  
territory. In addition to the above,  
there is practically every species  
of snake native to this section. The  
insects also are there, many of  
them dressed in their native colors.  
Each plant, animal and insect have  
their place in the life of man and  
are closely connected with man in  
his various methods and ways of  
living and enjoying the blessings  
surrounding him.

The Copiah-Lincoln Junior Col-  
lege offers to the youth of this  
section and surrounding sections  
many advantages that are seldom  
found in any other school of its  
type, and one of the advantages is  
a sound Biological course presented  
in a most interesting and instructive  
manner.

—BR—

### MRS. JULIA ANN FAUST BOSTICK

—O—

Heaven seems nearer and dearer  
to all of us at Central Church, Mc-  
Comb, now since the home-going of  
our beloved sister, Mrs. Julia Ann  
Faust Bostick, May 27, 1937.

Mrs. Bostick was born in Amite  
County, Mississippi, October 1, 1859  
where she lived until moving to  
McComb. She married Mr. E. M.  
Bostick January 8, 1889, and God

blessed them with five children, two  
of which died in infancy on June  
27, 1914. Brother E. M. Bostick  
was called to his heavenly reward  
and his death was followed by the  
death of a son, Sewall S. Bostick,  
in 1931. Mrs. Bostick sustained the  
loss of her son and husband in a  
beautiful spirit of submission to  
God.

Mrs. Bostick was converted at the  
age of 14 years and united with the  
Galilee Baptist Church in Amite  
County. On moving to McComb, she  
united with the Southside Baptist  
Church where she served as a faith-  
ful and loyal member until Decem-  
ber 1921, when she became a char-  
ter member in the organization of  
the Central Baptist Church.

Throughout the life of the Cen-  
tral Church, it has never had a more  
faithful member than Mrs. Bostick.  
She was regular in her attendance,  
loyal to her pastor and to all the  
members and organizations of the  
church. She was a consistent tither  
and loved the Lord with all of her  
heart. Her sweet modest influence  
was an inspiration to all who knew  
her. She was a subscriber and regu-  
lar reader of the Baptist Record for  
more than fifty years.

Mrs. Bostick is survived by two  
daughters, Mrs. Eschol Lieb and  
Mrs. J. S. White of McComb, and  
also seven grandchildren. She was  
a loving and devoted wife, mother  
and grandmother.

Since her death, her daughter,  
Mrs. Eschol Lieb, has presented the  
Central Baptist Church with a sil-  
ver communion set in loving mem-  
ory of her mother.

Thank the Lord for giving to the  
world a life like that of Mrs. Bostick.  
Fred B. Bookter.

## Rheumatic Like CONDITIONS

Such as arm, shoulder, back, hips,  
legs, knee aches and pains, muscle  
soreness, arthritis, sciatica, etc., can  
be permanently relieved through a  
unique and scientific method.

### Positive Lasting Results

Write now for full particulars

THE BOYER CLINIC

Weinberg Bldg. Greenville, Miss.

## Sunday School Lesson

Prepared by  
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for January 30 MINISTERING TO SPIRITUAL NEEDS. Mark 2:1-12.

In this lesson we see our Lord healing the sick heart of a sinner, in consequence of which healing, his body was also restored to health. In this lesson also we see the definite beginning of the opposition to Jesus, the final baneful fruit of which was His death on the cross. The passage is so full of meaning for us and so rich in its teaching content that it might be approached from any one of a number of angles each of which would lead through fair and fine gardens of truth.

We could approach it from the angle of the characteristics of faith which are here set forth. Faith works. Faith is not content to sit still and fold the hands and acquiesce in things as they are when they are not as they should be. Faith gets busy. Some men had a friend who was sick, and those men believed they knew where they could get relief for their friend. So they went about doing it.

Faith Cooperates. Not one of these men could have done alone what the four of them did for their friend. His bed was a rug, or thick quilt, or very thin mattress, maybe a mere blanket with a pillow. It took one man at each corner of it to carry it. There are four-cornered duties in all our churches and in all our lives. These men found one, and had the grace to get together in the doing of it.

Faith Combats Obstacles. The obstacles oppose themselves in every path along which faith might care to advance. There is nothing the Lord really wants done that the devil does not oppose. There is nothing which may be done to promote the interests of the kingdom, but some opposition arises to try the faith of the men to whom Christ commits the promotion of the kingdom.

Faith Overcomes. Faith does not accept rebuff. Faith does not desist in its effort to do God's will, because obstacles arise. Faith goes to. Faith perseveres. Faith marches around Jericho seven times on seven successive days, and then seven times on the next day. Faith selects the three hundred of Gideon against a great army, and grapples with the army. Faith tunnels the mountain. Faith spans the chasm. Faith bridges the river. Faith sails far seas in frail barques. Faith grasps the hilt of the sword of God and illustrates the truth that "One shall chase a thousand, and two shall put ten thousand to flight." Faith gets the victory. Nay, faith is the victory. And this fact gets illustration from a thousand fields where men test the fact in real life.

Let us look at the story from this angle: What can we do to minister to the spiritual needs of those about us? I think we shall see illustrated in the story the fact that there are things which we may do. There are also things which the needy about us must do. There are some things which the Lord graciously will do. In order, then, that the physical needs of those around us may be met and satisfied, let us consider.

#### I. Something Christians Must Do.

They may bring the needy where Jesus is. Now He is no loafer. Our Lord is a busy body. He always was. He was one of earth's toilers while He was here. Do you wish to find Him? He is where there is something being done for God. He was in Capernaum, and it got out that He was there. It always will "get out." If our Lord begins His gracious ministry anywhere, people will hear about it. If you let your life or your home or your church to Him, He will work through it, or them, and, if He does, it will be "noised" that He is there. There is no exception to that. When He wanted to rest, and went away to have rest, the people heard about it, and went to Him into the desert out of every place about there. I think that is true now.

But there were four men who had a sick friend, and the sick friend could not himself get to Jesus. The four men said, "Let us bring him to Jesus." I wish I had in my church four men who were willing to bring a sick man to Jesus. Willing to bring the sick man over any sort of opposition, through any sort of discouragement. I do not know how else men are going to get to Jesus, except some others shall bring them. I wonder if you had an experience like mine. You tried and it did no good, an dyou thought, "I brought him to Jesus. Brought him on the wings of my prayers, brought him in the arms of my faith, brought him with me to the house of the Lord. It did no good." Now, I have thought the same things, again and again. But I wonder if I really brought my friend. Oh, I said a

prayer. I just said, "I believe he's going to surrender.", I went and made a date with him and took him to church. But did I bring him to Jesus? Is it too broad a statement to say right out that when a man is brought to Jesus, really, actually, that man also comes to Jesus. Andrew brought his brother to Jesus, and the brother came right along to Jesus, soon as He saw Jesus and had a word with Him. I may be all wrong when I think I have taken my friend to Jesus. Have you taken your friend to Jesus in prayer? I do not mean to ask whether you have said a form of words. Have you taken your friend to the Lord in prayer. Be careful here. Praying is the hardest work a Christian is called upon to do. How much do you do? Please do not ask me that question. I would be ashamed to answer.

Are you willing to do what you can to bring the needy neighbor to Jesus?

#### II. Something the Needy One Must Do.

I got talking last week about the power of a vicarious faith, of a faith exercised on behalf of somebody else, somebody unaware that such faith is being exercised in his behalf. I said Simon's mother-in-law might not have known that Jesus was being besought to heal her. She might have had as her first experience the sense of a delightful and delicious coolness stealing through her whole body, and a pulse that ceasing its maddening race began temperately to keep time, and eyes that had ached with the fever now to be painless and to seeing clearly. But I am sure that her whole being responded to the touch of His healing hand, and her whole being yielded itself to His restoring will.

Here then is something the needy

must do. The needy must not continue unwilling to be brought, must not continue to be stubborn of will and callous of heart, must not continue to revile the good. The needy must recognize himself sooner or later for what he is, a needy, sick man. He must allow himself to be brought to Jesus. "I yielded myself to His tender embrace, and faith taking hold of the word," is the confession of one whom Jesus healed.

This paralyzed man may have known little of what was being done for him by his four friends. In fact, some of the greatest students of the incident who have written anything about it think he did not know anything about it. But there came a time when he did know. The voice of the Healer pierced whatever veil (Continued on page 15)

## WHO SAID THAT A GOOD LAXATIVE HAD TO TASTE BAD?

Who said that you have to screw up your face in disgust every time you take something for constipation? You have to do nothing of the kind!

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We are coming of Sunday School of the work, wh Roll, Begi department pared for both by tr is a univ holds the ligious E western S For the p he has b tary of very succ the Sund state. Pri served as er and as It is th School B the state constructi gram for have ever made to e our entire to provide for their to train a most effe

MIS

Our gu sionary Plowden, China and instructor tist Bibl Moonbear from Chi in the B working Orleans. Pauline a Universit student o Juanita I latter ent over the They young p Sunday Saturday which th other ch part. Eve oughly er contact v sions mo

# AN ANNOUNCEMENT T. L. Holcomb, Ex. Sec.



ANDREW ALLEN

We are pleased to announce the coming of Mr. Andrew Allen to the Sunday School Board as Secretary of the Elementary Sunday School work, which includes the Cradle Roll, Beginner, Primary and Junior departments. Mr. Allen is well prepared for the duties of this position both by training and experience. He is a university graduate and also holds the degree of Master of Religious Education from the Southwestern Seminary at Fort Worth. For the past two and one-half years he has been Sunday school secretary of Tennessee and has been very successful in his leadership of the Sunday school forces in the state. Prior to that time he had served as Sunday school field worker and as educational director.

It is the purpose of the Sunday School Board, in cooperation with the state forces, to launch the most constructive and far-reaching program for childhood than any of us have ever known. An effort will be made to enroll in our Sunday schools our entire elementary constituency, to provide the best possible material for their religious instruction, and to train a leadership who will render most effective service.

## MISSIONARY DAY AT MT. OLIVE

Our guest speakers for the missionary day were Miss Hannah Plowden, returned missionary from China and now dean of women and instructor of missions in the Baptist Bible Institute, and Misses Moonbeam Tong and Pauline Cheung from China, who are now studying in the Baptist Bible Institute and working among the Chinese of New Orleans. Misses Moonbeam and Pauline are graduates of Shanghai University. Miss Moonbeam was a student of Miss Plowden and Miss Juanita Byrd in Shanghai, and the latter entertained them in her home over the week-end.

They were entertained by the young people's department of our Sunday school and Training Union Saturday evening at a social, in which the young people from the other churches of our town took part. Every one who attended thoroughly enjoyed the social. This close contact with these girls made missions more real and tangible to

our people.

They spoke Sunday morning to a large audience who heard them with pleasure and profit. We were made to sit together in heavenly places. It was a glorious day indeed. After the pungent, soul-stirring messages by Miss Plowden, Moonbeam, and Pauline; Miss Juanita Byrd spoke a word about the needs in China and the emergency appeal. The offering for the China emergency fund was taken, which amounted to eighty dollars (\$80.00).

The evening service was also well attended. Moonbeam and Pauline sang at this service, and the pastor preached on "The Great Commission." We thank God for these consecrated Christian girls and for their coming. It is our prayer that God shall continue to use the many places as He used them here.

W. L. Holcomb

## RULEVILLE BAPTISTS UNVEIL BEAUTIFUL WINDOW

Sunday morning, January 9, an overflowing house gathered to witness the unveiling of a beautiful baptistry window at the Ruleville Baptist Church. This art-glass window pictured an actual scene of the River Jordan as it enters the Dead Sea.

Mrs. J. R. Wales presented the window. In a choice selection of words she feelingly expressed for the congregation their great appreciation of the many hours of sacrificial labor the pastor and his wife had spent in the community, and of the deep abiding love which the whole town as well as the Baptist church had for them. She told them that the window would always point the congregation toward an example leading toward higher roads in the kingdom work of Christ.

The window was unveiled by Miss Mary Linn Lusk. Below it was an inscription plate bearing these words: "Presented in loving appreciation of the seven years of faithful service of Rev. and Mrs. W. A. Bell."

Rev. W. A. Bell accepted the window in his own inimitable way.

T. L. Turner

## DR. CHASTAIN IN NEW ORLEANS

By A. L. Kirkwood, Asso. Pastor  
Coliseum Place Baptist Church  
New Orleans, La.

There was a man sent by God, whose name was J. G. Chastain, and he heard the voice of Spanish people in New Orleans saying, come down here and help us, and he obeyed. Dr. Chastain has been a missionary under both the Home and Foreign Mission Boards. He is eighty-four years old and certainly his experiences have been varied. All of which add to his efficiency here. There is not a more lovable person, not a more beautiful life, than is his who leads the regular mid-week and Sunday services, plus many cottage meetings, for our Spanish people.

Since his coming to our church we have seen the work of the Spanish department go on in a very satisfactory manner. There are about sixty-five members and it was my joy recently to be in one

of their special services and count more than one hundred persons. Ninety per cent of whom spoke Spanish. How marvelously God has blessed the department. Dr. Chastain would be happy if this were to be the crowning work of a well spent life. Eternity alone will reveal the results of his unselfish labors.

The Gospel is being presented in many communities and countries today as a direct result of the Coliseum Place Church sponsoring the Spanish department through these several years since its organization. The First Baptist Church of Valparaiso, Chile, was organized, and is being pastored by Rev. Isaiah Valdivia, who pastored and was sent out from this department. He receives, monthly, a substantial sum of money from this church and holds an important place in the hearts of our people. Likewise, his wife and two children.

We plead with you who know the Lord to join us as we pray God's blessings upon the work being done among our foreigners. Out of one blood God made all nations of men.

After a very successful pastorate of two and one half years, I am resigning as pastor of the First Baptist Church, Temple, Oklahoma, effective March 1st, in order that I may give all my time to young people's revivals. After March 1st my permanent address will be Dallas, Texas. I am leaving one of the best churches in the state because I have a deep conviction it is God's will that He use me as a young people's evangelist. I trust I may give some of my time to young people's revivals in Mississippi. I am booking dates now and until March 1st may be addressed at Temple, Oklahoma.—Chester M. Savage.

## BASKETBALL FOR 1938 AT CO-LIN

With four veterans returning, Coach Stone is planning on one of the best cage teams in the history. All of whom are over six feet and returning off of last year's team Coach Stone has Jay Smith, guard; Anee Blackwell, guard; Bit



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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

Eagger, forward, and Charlie Ward, forward. With a large amount of new material on hand Coach Stone is hoping to find enough good material to put out a championship team for 1938. Co-Lin has probably the best chance in its history to put out a championship team this year. Co-Lin has 18 cage games scheduled for this year and is hoping to make a markable showing in the tournament that is to be held at Raymond in March.

—BR—

Lady: \$ bought three hame here a month ago, and they were no nice. Have you got any more of them?

Grocer: Yes, ma'am there are ten of those hame up here now.

Lady: Well, if you're sure they're off the same pig, I'll take six of them.



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46 Rise, let us be going: behold, he is at hand that doth betray me.  
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

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mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

# The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

My dear children:

How many of you have been out in the yard or garden, digging in the ground and planting little seeds this week? It has been so pleasant and balmy I'm sure some of you have not been able to resist. I feel sure Mrs. Austin has been working with her flowers. And how many others?

You must want to know how we stand with our scholarship for Miss Mildred Mixon. Dr. Hamilton's secretary writes us that of the \$160.00 promised by the Children's Circle for the session that \$116.46 has been paid, leaving a balance due of \$43.54. Certainly \$43.54 is not a large amount in comparison with what has already been paid; neither is it a large amount when we consider the number of members interested in and contributing to this. But we do want to send this to Dr. Hamilton just as soon as possible, and we can make it very soon if we will keep our scholarship in mind and send in our offerings.

I believe you'll find our letters this week very interesting. Our first letter, from seven year old Jean Goodrich, tells us about her white kitten and her brother's dog. This may be Jean's first letter to the circle but she must not let it be her last.

Bettie Toy Lipsey writes a sweet encouraging letter and John Crawford, her brother, tells us about enjoying his aunts' visits. Both send contributions, too.

And didn't I tell you Fannie Mae Henley would have a letter for the page soon? Well, here it is, with a good idea in it too. What do the rest of you think of her suggested motto?

A letter from Miss Sue Vandiver, enclosing \$1.00 from Orley Lilly, Jr., for the Ernest Clark memorial, is interesting and helpful. I think Miss Vandiver must be Orley's Sunday school teacher, though she didn't say so.

The Intermediate Sunday School department at Magee has done an exceedingly kind thing. Coming from our home folks we especially appreciate it.

Mrs. Mullen presents an idea about this suggested "Mrs. Lipsey memorial fund." I'm sure she'd like for you to write what you think of her plan.

Mrs. Sid Sandidge sends \$1.00 for Miss Mixon's scholarship. She asks that her letter not be published. We won't publish it, but we thank you just the same.

With love,  
Mrs. Frances Lipsey Steele

## BIBLE STUDY

Proverbs 16:30. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Mark Lowther was the star player and captain of the Essex High School football team. He was a fine looking lad, handsome and strong in his uniform. A quick thinker, and fast on his feet, he had earned the title of "Lightnin'." This nickname was appropriate, not only because he was a "flash" on the field, but because of his quick, ungovernable temper. No one knew where it would strike next. His friends shook their heads when they spoke of it, his teachers had warned him, and his mother had reasoned with him. Too quick in resenting imagined injuries, he seemed always ready to defend himself with his fists.

One day after repeated warnings from his coach, he was told that one more such gesture in a game would cost him his place on the team. Hot with indignation, he hurried

home. Mark's mother persuaded him to tell her the trouble. "Surely a fellow has the right to defend himself," he ended his story. Again Mrs. Lowther talked to him on the necessity of self control; of what it would mean to him all of his life, not merely in football. She turned to several passages in her Bible, ending with the thirty-second verse of the sixteenth chapter of Proverbs. "Now," she said, "if you want to be not just a football captain but someone whom God ranks as great—better than he that taketh a city, then you must learn to rule your spirit." More impressed than usual, he merely replied "I'll try."

The day for the big game of the season arrived. Essex prepared to meet her rival, Dawson. Lightnin' Lowther donned his uniform, but even in the excitement he knew that his greatest fight was to be with himself and not with the Dawson team. He had resolved to come out of the game ruler of his spirit.

For three quarters the teams seemed evenly matched; neither side was able to score. The fourth quarter was nearly over and still no score. Then amid the shouts of his schoolmates, Lightnin' received the ball and began to run. Ten yards short of the goal, he was tackled and fell with the ball. In the confusion that followed, Dawson's big halfback, stumbled and fell, his knee hitting Lightnin' hard in the side. Lightnin' saw red, and rose as quickly as he could, his fists clenched, his eyes blazing. His teammates hesitated, more in sympathy than usual with his anger. Suddenly his hands relaxed, his face lost its tenseness and he managed to smile as he jumped with his fellows into the next play.

The game ended nothing to nothing, but before Lightnin's cheering friends carried him off the field, Dawson's big halfback rushed to him, extending his hand and saying "Captain Lowther, I want to apologize. It was accidental. I admit it looked intentional. I'm sorry it happened and glad you weren't hurt." Lightnin's smile was pleasant as he replied, "That's O. K. fellow. I'm glad it happened. I'm mighty glad it happened." The halfback did not exactly understand, but from the hearty tone and handshake he was convinced that it really was all right. The words that were sweetest to Mark's ears came when the coach slapped him convincingly on the back and praised him: "Lowther, I'm proud of you. I'd rather have your victory over yourself today than all the football games."

Clinton, Miss.,  
Jan. 15, 1938.

Dear Mrs. Steele:

I am seven years old. I am in the second grade. I have a kitten named Snowball. She runs all over the house. I try to catch her. My brother has a dog named Bones. He is a white and brown one. He looks as if someone spilled coffee on him when he was little. Not long ago I was in a play and made a little speech.

With all my love,

Jean Goodrich

Jean, that's a mighty nice letter for a seven-year-old. I hope sometime I can hear you say the speech that you made in the play.—F. L. S.

Brookhaven, Miss.,  
January 13, 1937

Dear Auntie Sister:

I am so glad you are taking Ma's place in the Children's Page. I know you will carry it on as Ma would have you to.

I will try to help you as much as I can. I am enclosing 25 cents for the Children's Page.

Your niece,

Betty Toy Lipsey.

I hope you will write us often, Betty. Thank you very much for the help you are already giving.—F. L. S.

Brookhaven, Miss.

Dear Auntie Sister:

I am going to write you a letter. Aunt Jessie and Aunt Sue Bell have been visiting us. I have enjoyed them. Aunt Jessie plays games with me and Aunt Sue Bell tells me stories.

Tell Julia Frances to come to see me.

I love you good,  
John C. Lipsey

John Crawford, it's nice to have aunts come to see us, isn't it? You might not believe it, but that same aunt Jessie has played games with me, and that same Aunt Sue Bell has told me stories. Thank you for the quarter that was in your letter that you didn't mention.—F. L. S.

Olive Branch, Miss.,  
Jan. 14, 1938.

Dear Mrs. Steele:

I am glad you are our new leader. I have been hoping you would be ever since I received your kind letter acknowledging my Jeannie Lipsey Club dues for December.

In Mrs. Lipsey's letter to us for Christmas week, "happiness for others" she told us to seek. I think that will make a good motto for us for 1938. "Happiness for others, for Jesus' sake."

With love,  
Fannie Mae Henley

P. S.—The dollar is for my Jeannie Lipsey Club dues.—F. M. H.

Your motto is a beautiful one, I think, Fannie Mae. I hope we shall try to live up to it. It makes me think of the poem "Others." The last verse goes like this:

"Others, Lord, yes others  
Let this my motto be.

Help me to live for others  
That I may live like Thee."

We are grateful for your suggestion and for your contribution.—F. L. S.

Grenada, Miss.,  
January 15, 1938.

Dear Mrs. Steele:

One of the Beginners, Orley Lilly, Jr., from the First Baptist church brought \$1.00 that he wanted to send for the Ernest Clark memorial. I am enclosing the dollar and hope it will be of some real benefit.

We are so glad you have taken over the Children's Circle and may you continue the successful work that Mrs. Lipsey has been doing. Good luck!

Sincerely,

Sue Vandiver

We want to thank Orley for his gift to the Ernest Clark memorial, and we want to thank you, Miss Sue, for sending it—and for your kind words too. We appreciate what both of you did. I believe that would make you and Orley both members of our circle.—F. L. S.

Magee, Miss.,  
Jan. 16, 1938

To the Children's Page:

Since our great leader has gone from us, and the one who has taken up this work her mother has laid down, is a member of our church and a teacher in our Sunday school, and Julia Frances, her daughter, and granddaughter of Mrs. Lipsey, and also a member of the Children's Page is a pupil in our department, we too desire to have a part in this memorial fund in memory of Mrs. Lipsey. We are sending one dollar (\$1.00) for this.

Many of us read the Children's Page and enjoy it very much, and hope to come again soon.

—Intermediate S. S. Dept.  
Thank you, my friends.—F. L. S.

Sunflower, Miss.,  
Jan. 16, 1938.

Dear Children's Circle:

I like Mrs. Parker's idea of a

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste. Adv.

memorial fund for the Orphanage in memory of Mrs. Lipsey, and am sending one dollar. The Baptist Record was much enriched with Mrs. Lipsey's contribution, and how fitting it is, for her daughter to carry on. Why can't we work for some particular thing in the building program, and have a memorial worthy of Mrs. Lipsey, even if it is furnishing a portion of the nursery, or something that Mr. Mize might suggest?

Very best wishes,

Mrs. E. F. Mullen

You don't mention your contribution of \$1.00 but we found it just the same and we thank you. We are submitting your plan to the Circle. Thank you for your interest.—F. L. S.

—BR—

## S. S. ATTENDANCE JAN. 23RD

Jackson, First Church	952
Jackson, Calvary Church	981
Jackson, Grif. Mem. Church	674
Jackson, Davis Mem. Church	239
Jackson, Parkway Church	242
Jackson, Northside Church	136
Laurel, First Church	523
Laurel, West Laurel Church	525
Laurel, 2nd Ave. Church	287
Laurel, South Laurel Church	90
Vicksburg, First Church	419
Columbia, First Church	479
Hattiesburg, First Church	495
West Point, First Church	351
Clarksdale Church	388
Clarksdale (1/16/38)	373
Clinton Church	378
Magee Church	202
Meridian, 41st Ave. Church	254
Newton Church	285
Indianola Church	205
Sturgis Church	104
Shelton Church (Jones Co.)	118
Dixie Church (Forrest Co.)	85

—BR—

## B. T. U. ATTENDANCE JAN. 23

Jackson, First Church	120
Jackson, Calvary Church	182
Jackson, Grif. Mem. Church	230
Jackson, Parkway Church	65
Jackson, Northside Church	18
Laurel, West Laurel Church	160
Laurel, 2nd Ave. Church	75
Laurel, South Laurel Church	44
Vicksburg, First Church	77
West Point, First Church	160
Clarksdale Church	120
Clarksdale (1/16/38)	158
Meridian, 41st Ave. Church	40
Newton Church (rain)	62
Indianola Church	124

—O—

## BROTHERHOOD ATTENDANCE JANUARY 23

Laurel, First Church	85
Laurel, West Laurel Church	87

## WHAT CAUSES EPILEPSY? IS THERE A CURE?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 Fifth Ave., Dept. JW-1, New York, N. Y.

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## Serious Thinking

A policeman shouted to a boy in the Lancaster Canal at Preston, England: "Hello! why are you bathing there?" "Please, sir, I'm not; I'm drowning," was the boy's reply, and he promptly sank. The policeman dived and rescued him. Many persons who are supposed to be having a good time in the world are really losing their lives (though they sometimes do not know it). They may be rescued, and it is the duty and privilege of Christ's followers to do so.—The Gospel Message.

## Poster Making

Posters have always proved an interesting and helpful way of giving publicity to B. Y. P. U. programs and other activities. A good poster like a good poem tells a great deal in few words. Many unions have a regular poster committee and this committee makes at least one—sometimes more—poster each month. The Training Union Magazine has a poster suggestion in it each month, and this is a splendid help for the poster committee. We make the following suggestion: Let it be announced that each quarter the entire Training Union will be given the opportunity to vote on which they think was the best poster during the quarter. This poster will then be given prominence. At the close of the year vote on the four posters chosen during the year, selecting the best poster for the year.

## A-1 Unions for Last Quarter

The following individual B. A. U.'s and B. Y. P. U.'s reached their standard for the last quarter in 1937:

B. A. U.: Noxapater; South McComb.

Senior: Anchor, Lafayette County; South McComb.

Intermediate: Builders, First, Jackson.

Junior: Tylertown; Utica; Goodman; Loyalty, South McComb; Peppy Peppers, Clarksdale; Live Wire, Griffith, Jackson; True Blue, Griffith, Jackson.

## What Pastors Say About the B.A.U.

Rev. Percy Ray, Myrtle: "The Adult Union means more to the churches I pastor than any organization in the church. When our B. A. U. was organized all of our B. Y. P. U.'s doubled in attendance. Where you have the B. A. U. the parents will bring their children. Our gifts to the church have doubled since we organized the B. A. U. It has caused the whole church to take on new life. I would not want to pastor a church that has no B. A. U."

Dr. J. D. Franks, Columbus: "The B. A. U. helps to solve some difficult problems connected with our B. T. U. It supplies chaperonage

for the young children who should attend; it gives the adult members a more intelligent understanding of the real objectives sought in the training service, besides giving them much needed training; and it encourages and increases attendance upon the evening preaching service."

NOTE—We will appreciate your statement about your estimate of the value of the B. A. U. Give it to us in not over 75 words if you will.

## Gulf Coast Associational B. T. U. Has Quarterly Meeting In Form of Banquet

The First Baptist Church was awarded the attendance banner on a per cent basis, and Bay St. Louis was selected as the next quarterly meeting place of the Baptist Training Union of the Gulf Coast Association at the banquet meeting Friday night, First Baptist Church, Gulfport. Second attendance honors went to Bowen Memorial Baptist Church, Fernwood. A total of 133 or 54 per cent were present from an enrollment for the entire association of 246.

The pastors and their wives who were in attendance were introduced as follows: Rev. and Mrs. G. C. Hodge, First Church, Biloxi; Rev. W. S. Allen, Pass Christian and Bay St. Louis; Dr. and Mrs. Henry T. Brookshire, First Church, Gulfport.

Mrs. W. G. Jones, Gulfport, associational director, presided. Mrs. G. C. Hodge, First Church, Biloxi, associational chorister, led in the singing of various hymns, including the 1938 theme song, I Love to Tell the Story. Miss Rubye Lee Purser, First Church, Gulfport, presided at the piano.

Mrs. E. S. Flynt, Handsboro, led the devotional. Greetings were tendered by C. W. Scott, general director of the Training Union at the host church. The response was given by Miss Flora Weir, Bay St. Louis. After various directors gave their verbal reports of activities in their own organizations, supper was served.

During the supper, the program was presented in "menu" form, printed copies of which were distributed by Helen Brookshire, junior from the First Church, Gulfport. Miss Mildred Wilson, Long Beach, program chairman, presided. Each feature of the program was presented as one course on the "menu," the numbers following: Piano solo, Miss Rubye Lee Purser, Gulfport, introduction of associational and local directors and officers; poem, Modernism, Miss Nannie Mayes Crump, Gulfport; address on the Training Union Calendar, Rev. G. C. Hodge, pastor of First Church, Biloxi, and pastor advisor for the association; vocal trios, Wilbur Bickerstaff, Bert Havard and Wade Ousley, Gulfport; reports of the

State B. T. U. Convention at Vicksburg at Thanksgiving presented by three who attended, Mrs. G. C. Hodge and Miss Latil, Biloxi, and Miss Mildred Wilson, Long Beach; humorous reading, Count A Hundred, Rev. G. C. Hodge; director's message, Mrs. W. G. Jones. A Guest, Mrs. A. A. McLaughlin, Gulfport, entertained with two whistling solos, for which she played her own piano accompaniments.

Guests were welcomed by a committee composed of Dr. and Mrs. Henry T. Brookshire, pastor and wife of the host church; Mr. and Mrs. C. W. Scott, and Miss Emile Jones, all of the host church. In addition to a group of Senior and Intermediate B. T. U. members, Mrs. C. K. Anderson and Mrs. Brookshire assisted with the serving.

The meeting at Bay St. Louis will be the first Sunday in April from 2 to 3:30 p. m.

At Newton this is B. A. U. month. Pastor Morris is teaching the book, "Building A Christian Home." One addition last Sunday.

## C. M. YATES

Our beloved brother, C. M. Yates, passed into the great beyond just a few days past. He spent his long life right in this community, and this writer does not recall any kind of criticism on his social, business, or Christian life.

He was a deacon in the Baptist church here, and together with his devoted wife, who preceeded him to the glory world several years ago, he built and maintained a model home, and set before us all a most worthy example.

He is survived by only one daughter, Mrs. Thelma Roberts, Vicksburg, Miss.

His former pastor,

B. F. Whitten

Coldwater, Miss.

## Do You Worry?

About paying your Insurance Premiums, Taxes, or the installments of your Auto, Radio, etc? Use

The Budgac Personal Finance System to keep a record of your finances and end your worries. Send \$1 for your copy today. If you are not satisfied, return it in five days and your \$1 will be refunded. BUDGAC SYSTEMS CO., P. O. BOX 343, DAYTON, OHIO.

# Youth

## MUST BE SERVED - -

If it is to be prepared for Christian service

Give your young people character-building Story Papers that point the way to Christian idealism and achievement, that apply Christian principles to day-by-day living, that are designed especially for individual age groups. In other words—

Give Them These Story Papers

## THE YOUNG PEOPLE'S WEEKLY

for those 18 to 22

Sixteen pages of stories, features, help on life problems, hobby and class activity suggestions. (Club rate, 17c per quarter.)

## THE BOYS' WORLD THE GIRLS' COMPANION

Eight-page papers issued weekly for teen-age boys and girls. The best in stories; inspirational articles; information about athletics, hobbies, entertainment. (Club rate for each paper, 12c per quarter.)

## WHAT TO DO

for children 9 to 12

Each week it answers in a Christian way the demands of boys and girls for interesting activities, good reading, and knowledge of the world around them. (Club rates, 12c per quarter.)

## DEW DROPS LITTLE LEARNER'S

Each published weekly for tiny tots, 6 to 8, and 3 to 5. Charming stories, simple activities, all with an eye to forming the best of character habits. (Club rates per quarter: Dew Drops, 6½c; Little Learner's, 3c.)

## HIGHEST IN QUALITY AND LOWEST IN PRICE

David C. Cook Publishing Company  
41-A Lincoln St., Elgin, Ill.

Gentlemen: Please send samples of your Story Papers and details of Half-price Trial offer. Also, send free copy of your new catalog.

Name \_\_\_\_\_  
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For 6 months your school may subscribe at half-price to any of these character-building Story Papers that it has not previously used.

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Wherever it occurs and however irritated the skin, relieve it quickly with soothing

# Resinol

What chance has an Intermediate boy or girl without Christ?

John A. Farmer,  
Approved State Int. Worker

### OUT IN THE BY-WAYS

We are doing some evangelistic work in schools and on streets and the rest of our time we work in churches where we have an opportunity.

We have a loud-speaker system to play our gospel songs and speak through on the streets. We go to any church or school that we get an opportunity to go and sing and play our gospel songs to a very attentive congregation. We have the best songs that can be gotten on records.

We would be glad to come to any church that gives us an invitation and hold services as long as they see fit. If the churches that want us will write we will give them a date on which we will come to the church for service.

We have held about 10 services with several hundred attending.

Yours in Christ,

O. H. Buckley  
Homewood, Miss.

Wife: "Would you like this hat turned down, dear?"

Husband: "How much is it?"

Wife: "Eleven dollars."

Husband: "Yes, turn it down."

## 2 WAY RELIEF FOR THE MISERY OF COLDS



Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in 1/3 glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.

All it usually costs to relieve the misery of a cold today — is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.

15¢ FOR 12 TABLETS  
2 FULL DOZEN 25¢  
Virtually 1 cent a tablet



MRS. E. F. BROWN

Again our hearts are saddened that God in His all wise providence has called from us to Himself this much loved friend and sister, Mrs. E. F. Brown or "Miss Em" as she was so lovingly known was born near Lexington in 1845. Her marriage to Mr. L. O. Brown is thought to have been in the year 1888 but the records of events about that time were burned and the date of her marriage is not actually known. She was the daughter of George E. Young of Virginia and Julia A. Hopkins of Alabama. Just when Miss Em joined the church is not known but many have heard her say that she had spent most of her life in service for her Master. She was president of the Woman's Missionary Society for twenty years and as long as she was able she never missed a meeting. She was a faithful and loyal member of the Lexington Baptist church and she gave generously of her time and money to its various causes. When the new church was built in '28 and '29 she and Mr. George Stigles turned the first shovels of dirt. Her beautiful Christian character, her gentleness, and her faithful observance of choosing always the "better part" leaves with us, whom she loved and who loved her memories to sweeten and brighten our lives. Miss Em was intensely devoted to her friends and her beautiful home was ever open to them. Almost to the end her mind was clear and she was interested in those about her.

To Mr. and Mrs. J. K. Young and Miss Dorothy we extend our deepest sympathy and commend them to God for comfort and consolation in their hour of trial.

Therefore, be it resolved: That a copy of this article be sent to the family, one to the Lexington Advertiser and the Baptist Record for publication, one to be spread on the minutes of the Woman's Missionary Society, and one on the minutes of the Baptist Church.

Respectfully submitted,  
Mrs. I. F. Williams

SUNDAY SCHOOL LESSON

(Continued from page 10)

of darkness and disease hung before the eyes of the poor fellow's mind. He heard the voice and understood it, and gave his ready response. He might have refused to heed the command. He might have said, "What do you mean, 'get up'! That is the trouble. I can't get up." And in that state of heart, he might have lain there till he rotted.

Within ten squares of where I am writing these words there lives a man who just will not get up. He says, "I can't walk! I'd make a mess of it! Look at the people who have tried to get up. They are making such a poor out of it, that I think I'll just stay here as I am." Unless he changes that attitude, he'll stay prone on the earth just where he is.

III. Something the Lord Will Do. The Lord Will Speak.

1. A Word of Peace. "Son." "Our God Is Able to Deliver Thee." That is true! It is just as true that He is willing to deliver. He wants to be father to every man. Fact is, God

turns the fatherly side of His character to all men all the time. His attitude is the attitude of a loving father. His desire is the desire of a loving father. His grief is the grief of a good father over a wayward boy who will not be a son. Just let one of them, the most prodigal one of them, turn his steps to the father's house from a far country, and see whether the father will not see him while he is yet a long way off. "Let us be glad. This fellow, my son, was dead, and is alive again."

2. A Word of Pardon. "Thy sins be forgiven thee." There is no exception to that. The Lord will speak that word of pardon to every man in the world who will allow Him to. You want your sins forgiven? So does He. And He will forgive if you will allow Him.

I had a mole on the back of my neck. My great little doctor, Thomas Benton Sellers, told me that mole ought to be taken off. I said, "Oh, yeah." But one day a barber cut that mole, and it began to get in a serious condition, and it began to do it straightway. Everything I did to it made it worse. I called Doctor Sellers and told him I was ready to have that mole off, that it was giving me trouble, and was getting ready to give me more. He said, "You be here in five minutes." He was two miles away, but I got there with time to spare.

The Lord is just waiting the time when the sinner shall be willing to be made white.

3. A Word of Power.

Get up and take your bed and go home. Give the Lord a chance and He will give you power to go places and carry burdens for Him.

B. O. B. F.

Bryan Simmons,  
Field Representative

The Baptist Orphanage Building Fund is growing gradually and we expect it to grow more rapidly with the coming weeks.

Some Gifts

The largest gift, so far, is \$1,000. The gift that traveled farthest came from Washington, D. C. The largest offering from one not a Baptist is \$100.00.

The first one hundred per cent cooperation came from the employees of the Orphanage. Every employee of the Orphanage, including the teachers in the school, has made an offering: the majority of them pledging so much per month from their salaries. Two of the most appreciated offerings came from two of the older pastors of the state. Out of their littles, they gave liberally, even sacrificially; but gladly. Both say they will send more.

The first church to hear our plea, Davis Memorial, made a very grateful response and its members are still responding. This church certainly set a fine example for the other churches of the state. This offering not only reflects the liberality of the membership, but its recognition of the necessity and the merits of this undertaking.

Congratulations

We want to congratulate our sister institution, the Methodist Orphanage, on the successful effort to free that institution from debt. May the Lord prosper and bless those who made this possible.

Some Suggestions

Do not let your cooperation in the B. O. B. F. interfere with your cooperation in the regular support of the Orphanage. The children must be clothed and fed just the same. I eat with the children while I am in Jackson. The food is good and well cooked and we want to keep that up. Any time you see me around and you have something you would like to send in, I have lots of room in my car.

If you have made up your mind to make an offering for the Building Fund, send it on it. It is cheaper to send it in than it is for me to come after it and whatever you send will be included in the total credited to your church. Make your remittance payable to B. O. B. F., mail it to Jackson, Miss., c/o Baptist Orphanage, and there will be no confusion.

Pastoral Responses

Many pastors have responded favorably to my letter of a few weeks ago and others are responding from day to day. We are endeavoring to make out a schedule in the light of their replies and if some pastor reads this to whom I have not written since his reply, accept this as an explanation.

One Response

One pastor's reply reads thus: "Dear brother—We have made our plans to raise our part on the B. O. B. F.; so you can spend your time at some other place." How fine it

would be if every pastor and church in the state would make plans of their own, make them big enough and work them well enough to complete the task and put me out of a job right away.

Help us house our homeless children.

MRS. MARTHA SCOTT

Mrs. Martha Scott, one of our oldest and best related citizens, passed over the boundary between this and the world eternal on Saturday, January 15, 1938.

She was a long time and devoted member of Bethel Baptist church, the mother of nine children, seven of whom survive her. These surviving children are all rich in the memory of her love, sacrifices, and good example of life. A great group of relatives and friends attended her funeral, conducted by this writer, assisted by brother Williams, pastor of the Methodist church of Coldwater.

B. F. Whitten

HAVE GAS, HEARTBURN?

Columbus, Ga. — Mrs. Clara Lisle, 410 38th St., says: "My stomach seemed so upset because of excess acidity. I never felt like eating and was so weak. I used Dr. Pierce's Golden Medical Discovery and my appetite improved. I was ever so much stronger and was able to eat without being distressed by gas." Ask your druggist today for it in liquid or tablets.



Swing

—To MODERN Home Services

RICH IN

VITAMIN H

The New Formula  
As Essential To Home Happiness As  
The Other Vitamins Are To Health



• Happy Homer, the Happiness Specialist, can point the way to a new freedom. Modernize your home now, it's time for better living.



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We are doing some evangelistic work in schools and on streets and the rest of our time we work in churches where we have an opportunity.

We have a loud-speaker system to play our gospel songs and speak through on the streets. We go to any church or school that we get an opportunity to go and sing and play our gospel songs to a very attentive congregation. We have the best songs that can be gotten on records.

We would be glad to come to any church that gives us an invitation and hold services as long as they see fit. If the churches that want us will write we will give them a date on which we will come to the church for service.

We have held about 10 services with several hundred attending.

Yours in Christ,

O. H. Buckley

Homewood, Miss.

Wife: "Would you like this hat turned down, dear?"

Husband: "How much is it?"

Wife: "Eleven dollars."

Husband: "Yes, turn it down."

## 2 WAY RELIEF FOR THE MISERY OF COLDS



Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in 1/3 glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.

All it usually costs to relieve the misery of a cold today — is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



15¢ FOR 12 TABLETS

2 FULL DOZEN 25¢

Virtually 1 cent a tablet

## MRS. E. F. BROWN

—O—

Again our hearts are saddened that God in His all wise providence has called from us to Himself this much loved friend and sister. Mrs. E. F. Brown or "Miss Em" as she was so lovingly known was born near Lexington in 1845. Her marriage to Mr. L. O. Brown is thought to have been in the year 1888 but the records of events about that time were burned and the date of her marriage is not actually known. She was the daughter of George E. Young of Virginia and Julia A. Hopkins of Alabama. Just when Miss Em joined the church is not known but many have heard her say that she had spent most of her life in service for her Master. She was president of the Woman's Missionary Society for twenty years and as long as she was able she never missed a meeting. She was a faithful and loyal member of the Lexington Baptist church and she gave generously of her time and money to its various causes. When the new church was built in '28 and '29 she and Mr. George Stigles turned the first shovels of dirt. Her beautiful Christian character, her gentleness, and her faithful observance of choosing always the "better part" leaves with us, whom she loved and who loved her memories to sweeten and brighten our lives. Miss Em was intensely devoted to her friends and her beautiful home was ever open to them. Almost to the end her mind was clear and she was interested in those about her.

To Mr. and Mrs. J. K. Young and Miss Dorothy we extend our deepest sympathy and commend them to God for comfort and consolation in their hour of trial.

Therefore, be it resolved: That a copy of this article be sent to the family, one to the Lexington Advertiser and the Baptist Record for publication, one to be spread on the minutes of the Woman's Missionary Society, and one on the minutes of the Baptist Church.

Respectfully submitted,  
Mrs. I. F. Williams

—BR—

## SUNDAY SCHOOL LESSON

—O—

(Continued from page 10)

of darkness and disease hung before the eyes of the poor fellow's mind. He heard the voice and understood it, and gave his ready response. He might have refused to heed the command. He might have said, "What do you mean, 'get up'! That is the trouble. I can't get up." And in that state of heart, he might have lain there till he rotted.

Within ten squares of where I am writing these words there lives a man who just will not get up. He says, "I can't walk! I'd make a mess of it! Look at the people who have tried to get up. They are making such a poor out of it, that I think I'll just stay here as I am." Unless he changes that attitude, he'll stay prone on the earth just where he is.

III. Something the Lord Will Do.  
The Lord Will Speak.

1. A Word of Peace. "Son." "Our God Is Able to Deliver Thee." That is true! It is just as true that He is willing to deliver. He wants to be father to every man. Fact is, God

turns the fatherly side of His character to all men all the time. His attitude is the attitude of a loving father. His desire is the desire of a loving father. His grief is the grief of a good father over a wayward boy who will not be a son. Just let one of them, the most prodigal one of them, turn his steps to the father's house from a far country, and see whether the father will not see him while he is yet a long way off. "Let us be glad. This fellow, my son, was dead, and is alive again."

2. A Word of Pardon. "Thy sins be forgiven thee." There is no exception to that. The Lord will speak that word of pardon to every man in the world who will allow Him to. You want your sins forgiven? So does He. And He will forgive if you will allow Him.

I had a mole on the back of my neck. My great little doctor, Thomas Benton Sellers, told me that mole ought to be taken off. I said, "Oh, yeah." But one day a barber cut that mole, and it began to get in a serious condition, and it began to do it straightway. Everything I did to it made it worse. I called Doctor Sellers and told him I was ready to have that mole off, that it was giving me trouble, and was getting ready to give me more. He said, "You be here in five minutes." He was two miles away, but I got there with time to spare.

The Lord is just waiting the time when the sinner shall be willing to be made white.

3. A Word of Power.

Get up and take your bed and go home. Give the Lord a chance and He will give you power to go places and carry burdens for Him.

—BR—

B. O. B. F.

Bryan Simmons,

Field Representative

The Baptist Orphanage Building Fund is growing gradually and we expect it to grow more rapidly with the coming weeks.

## Some Gifts

The largest gift, so far, is \$1,000. The gift that traveled farthest came from Washington, D. C. The largest offering from one not a Baptist is \$100.00.

The first one hundred per cent cooperation came from the employees of the Orphanage. Every employee of the Orphanage, including the teachers in the school, has made an offering: the majority of them pledging so much per month from their salaries. Two of the most appreciated offerings came from two of the older pastors of the state. Out of their littles, they gave liberally, even sacrificially; but gladly. Both say they will send more.

The first church to hear our plea, Davis Memorial, made a very grateful response and its members are still responding. This church certainly set a fine example for the other churches of the state. This offering not only reflects the liberality of the membership, but its recognition of the necessity and the merits of this undertaking.

## Congratulations

We want to congratulate our sister institution, the Methodist Orphanage, on the successful effort to free that institution from debt. May the Lord prosper and bless those who made this possible.

## Some Suggestions

Do not let your cooperation in the B. O. B. F. interfere with your cooperation in the regular support of the Orphanage. The children must be clothed and fed just the same. I eat with the children while I am in Jackson. The food is good and well cooked and we want to keep that up. Any time you see me around and you have something you would like to send in, I have lots of room in my car.

If you have made up your mind to make an offering for the Building Fund, send it on it. It is cheaper to send it in than it is for me to come after it and whatever you send will be included in the total credited to your church. Make your remittance payable to B. O. B. F., mail it to Jackson, Miss., c/o Baptist Orphanage, and there will be no confusion.

## Pastoral Responses

Many pastors have responded favorably to my letter of a few weeks ago and others are responding from day to day. We are endeavoring to make out a schedule in the light of their replies and if some pastor reads this to whom I have not written since his reply, accept this as an explanation.

## One Response

One pastor's reply reads thus: "Dear brother—We have made our plans to raise our part on the B. O. B. F.; so you can spend your time at some other place." How fine it

would be if every pastor and church in the state would make plans of their own, make them big enough and work them well enough to complete the task and put me out of a job right away.

Help us house our homeless children.

—BR—

MRS. MARTHA SCOTT

—O—

Mrs. Martha Scott, one of our oldest and best related citizens, passed over the boundary between this and the world eternal on Saturday, January 15, 1938.

She was a long time and devoted member of Bethel Baptist church, the mother of nine children, seven of whom survive her. These surviving children are all rich in the memory of her love, sacrifices, and good example of life. A great group of relatives and friends attended her funeral, conducted by this writer, assisted by brother Williams, pastor of the Methodist church of Coldwater.

B. F. Whitten

## HAVE YOU GAS, HEARTBURN?



Columbus, Ga. — Mrs. Clara Lisle, 410 38th St., says: "My stomach seemed so upset because of excess acidity. I never felt like eating and was so weak. I used Dr. Pierce's Golden Medical Discovery and my appetite improved. I was ever so much stronger and was able to eat without being distressed by gas." Ask your druggist today for it in liquid or tablets.

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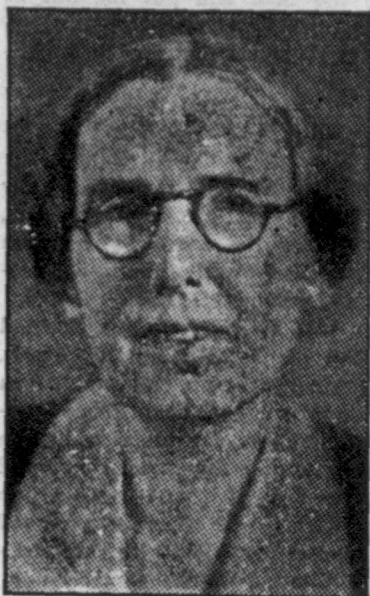
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# A MODERN MIRACLE—HOW A GREAT INSTITUTION BEGAN

By T. H. Hedgepeth



MOTHER KELLY

"The Southern Baptist Hospital was born in the brain of a good woman who was familiarly known as 'Mother Kelly' . . . She was poor, and desiring to do something for her Master became interested in ministering to the sick. . . . She was converted and became a member of Central Baptist Church, New Orleans. In a prayer meeting in that church she related some of her experiences in hospital work and suggested that Baptists should establish a hospital in New Orleans. As a result of her appeal the church sent a resolution to the Orleans Association embodying 'Mother Kelly's' suggestion; the association memorialized the Louisiana Baptist Convention which in turn memorialized the Southern Baptist Convention asking that body to establish a hospital in New Orleans."—The Microscope.

"Mother Kelly" is now living alone (her husband having passed away) in a modest room in the old "French Quarter" of New Orleans where live many poor and underprivileged people. I found her quite modest and somewhat averse to telling of her work but when I told her that I thought the Hospital would benefit by Southern Baptists knowing how the Lord had worked through one of His humblest servants in the establishment of this great institution, she readily gave me the story.

She was a Roman Catholic in early life and worshiped regularly in historic old St. Louis Cathedral, but—as she later decided—had not really accepted Christ as her Savior. While she was yet a young woman, her husband's health failed and to find quiet and rest for him, they went to live in a cottage in the pines at Covington, Louisiana. While living in this quiet little cottage, the Kellys were visited every Thursday by Mrs. Kelly's devoted brother, Mr. Randolph Morgan of Mandeville, Louisiana, who came

each week to bring a basket of groceries and otherwise look after the needs of his sister and her husband.

Now this brother was a devout Christian and he carried a Bible in his pocket at all times. Almost every time he visited his sister he sought to read the Bible to her, or leave it for her to read, but she would decline saying that she should not read the Bible. After eight months of this solitude Mrs. Kelly grew weary under the load—particularly since her husband was regaining his health quite slowly. Thursday came again and with it came brother Randolph with his basket and Bible. This time his sister followed him to the door as he was leaving and there confessed to him for the first time that her burden was very heavy to bear. Thereupon this loving Christian brother seized this opportunity of saying, "Yes, 'Tina,' I know your burden is great and you cannot bear it alone but Jesus can bear it for you. Won't you surrender to Him and let Him save you and carry all of your cares?" He again pleaded that she take his Bible and read from its pages the words of Life and—to his surprise—she took it. He was so thrilled that he kissed his sister on the cheek, broke away, and ran as fast as he could to the rail-car on which he traveled.

As Mrs. Kelly saw her brother go away she sat down on the porch of her cottage, Bible in hand, and breathed in silence this prayer: "O God, help me to find something in this Book that will enable me to know my brother's Christ."

She opened the blessed Book—there was John's Gospel, the 13th and 14th chapters. She started reading in the last of the 13th and continued over into the 14th chapter where her eyes rested upon this verse: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The Holy Spirit added His blessed Light of understanding and in her soul she whispered "I accept you, Lord Jesus, as the way, the truth, and the life," and in that instant there was rejoicing "in the presence of angels" over a newborn soul. Only "Mother Kelly" can describe the change that was wrought in that moment. The sunshine through the pine needles was aglow with God's love, the ground covered with fallen leaves seemed radiant, the solemn pines towering toward heaven took on great majesty and the song of every bird seemed attuned to God's great symphony of life.

So at 2:08 p. m. on April 26, 1912—just eight minutes after the blessed Book was left in her hands—Mrs. Clementine Morgan Kelly, age 35, passed from death unto life and the Lord Jesus took upon Himself her every care just as her brother had said He would do.

Once again Thursday came—her brother and his basket. This time he found that his sister's life was "hid with Christ in God." She asked him how she could serve her Lord and he answered that since she would be returning to New Orleans within a few days, she should go to see his friend, Rev. F. C. Flowers, pastor of the Central Baptist Church, and ask him for work to do.

(Incidentally, brother Flowers had been praying along with Mrs. Kelly's brother for her salvation.) She followed this suggestion, and brother Flowers assigned to her the entire city of New Orleans for her territory as a missionary. Soon God led her to devote her efforts primarily to the poor, the underprivileged, and even to the downcast in the dens of vice. In this way she had much work in charity wards of hospitals as indicated by the quotation from "The Microscope."

After seven years of work as a missionary (without pay, however, except for small contributions now and then) our dear little lady had grown much in grace and knowledge. She had met many a rebuff, many a closed door. She had found that her denomination was almost unknown in this large and pagan city. And in her meditative moments she had dreamed of a time when great Southern Baptist institutions—particularly a hospital—would impress New Orleans with the seriousness of Southern Baptists' determination to give Christ's healing power to the unsaved multitudes of this great city.

Upon being invited to take part on a B. Y. P. U. program, the general topic being "Hospitals," she chose as her subject "Why Not a Baptist Hospital in New Orleans?" (It was in B. Y. P. U. rather than prayer meeting as mentioned in "The Microscope" that she delivered this talk.) The president of the B. Y. P. U. was so impressed with the talk that he secured a copy and sent it to the Baptist Messenger and it was published on the front page of that paper, August 28, 1919. From this point the matter reached the Southern Baptist Convention in the manner shown by the above quotation from "The Microscope." There strong men of God took up the cause and today the Hospital stands eight stories high, occupying with other buildings two beautiful city squares at 2700 Napoleon Avenue, New Orleans. Interesting reports of its ministry to suffering humanity are frequently seen in the denominational press throughout the South.

At its May, 1937, pre-Convention session in New Orleans the Hospital Commission upon having this story brought before it passed a resolution extending gratitude to Mrs. Kelly, offering the Hospital's facilities to cooperate in her missionary work, and directing that a committee secure a historic statement of her work in New Orleans for the past quarter-century and also secure an oil portrait of Mrs. Kelly to be hung in the Hospital Chapel as a memorial and a token of love and appreciation.

The historic statement was presented and the portrait was unveiled at the meeting of the commission in the Hospital Chapel on January 18, 1938. Mrs. Kelly, now 66 years of age but in good health and working every day, was present for the ceremony—as was also her devoted brother Randolph and other members of the family.

While "Mother Kelly" has no visible means of support, the Lord takes care of her and she wins many souls for Him each year.

## DEACON J. W. COLEMAN

The First Baptist Church of Canton, together with the many friends and loved ones, has sustained a great loss in the home going of Deacon J. W. Coleman. This brother was faithful to his Lord and to his church. He lived a quiet modest life, but was always found on the right side of every moral issue. He manifest the excellencies of his Christ, in the tender, thoughtful care of his family, and in his fair and just dealing with his neighbors.

May the faithful wife and loved ones that survive him have God's comfort and grace.

C. Z. Holland, Pastor.

—BR—

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The highest. It belongs to the American Association of Commercial Colleges, meets all requirements.

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It gives every student all help possible to secure the kind of work suited to the individual. All students that have met our requirements for graduation are working.

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No more than it costs to attend other schools. We advise with our students and help them arrange the work for the best results for the least expense to them.

Write for information or come and visit the school; see the student body and look over our list of students placed in good positions since the holidays.

(Adv.) A. S. McClendon, Pres.

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